Śrīman Madhva Siddhānta Onnāhinī Sabhā Publication No. 247

रुक्मिणीशविजयः
Rukmiṇīśa Vijaya

चतुर्थो भागः – Part IV

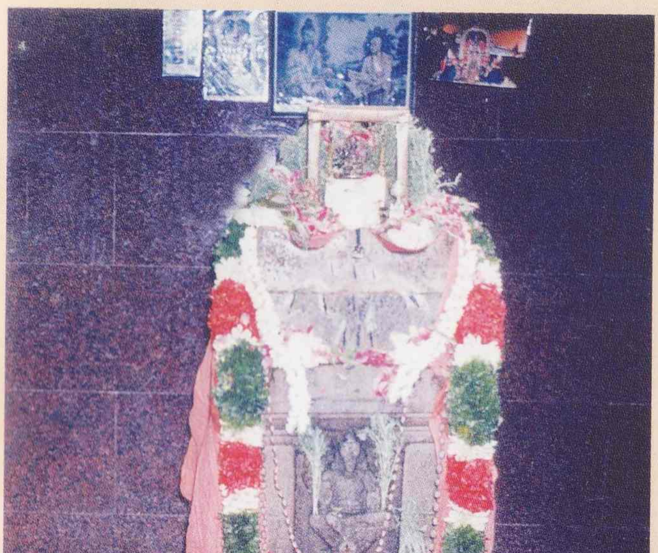
पंचमषष्ठसर्गौ: – Fifth & Sixth Sargas

॥ श्रीमदानन्दतीर्थभगवत्पादाचार्याः ॥

Śrīman Madhva Siddhānta Onnāhinī Sabhā
TIRUCHANUR - 517 503 (Near Tirupati, A.P.)

2010

Śrī Śrī 1008 Śrī
Madhvanātha Tīrtha Śrīpādaṅgalavaru, Śrīraṅgam



श्रीवेङ्कटार्यवरपुत्रसुपुत्ररत्नं
श्रीरङ्गदेशवरभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीमध्वनाथमुनिरत्नवरं श्रयेऽहम् ॥

॥ श्री ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

रुक्मिणीशविजयः

Rukmiṇīśa Vijaya

चतुर्थो भागः – Part IV

पंचमषष्ठसर्गौ: – Fifth & Sixth Sargas

By

Tāmraparṇī Subbāchār Rāghavendran, M.A, B.L.

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Śrīman Madhva Siddhānta Onnāhinī Sabhā

TIRUCHANUR - 517 503

(Near Tirupati, A.P.)

2010

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Fifth & Sixth Sargas

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Publisher's Note

We are extremely happy and as a matter of fact there is no limit for our joy and we are ever grateful to Lord Śrī Veṅkaṭeśwara and Goddess Padmāvati, since we are able to place before the devoted readers our 247th Publication relating to Śrī Rukmiṇīśa Vijaya – Part IV, sargas Fifth & Sixth combined.

Our Joint Secretary, Śrī T. S. Rāghavendran, M.A., B.L., Advocate has written this book taking large pains and has devoted almost his life for the propagation of the philosophy of Śrī Madhvāchārya to all the devotees of the world.

We are totally amazed and we consider this as a **wonder in the world when one single author has written so many books on Vedānta which can reach even ordinary people with limited knowledge of Sanskrit and śāstras.**

We quote here an observation from great Mahāmahopādhyāya *Prof. K. T. Pāṇḍurangi* of Bangalore has written while wondering and appreciating and congratulating Śrī T. S. Rāghavendran as below :

"I am in the academic field for the last 60 years. I have not come across any scholars who has made such a big contribution, either quantitatively or qualitatively".

"Śrīmad Bhāgavata is Simha i.e. Lion and Śrī T.S.R.'s works are Māṇavaka, the boy. I congratulate him for his achievement".

Prof. D. Prahlādāchārya of Bangalore states :

"I have no word to express my admiration for the yeoman service being rendered by your kindself to Śrī Madhva Siddhānta, single handedly.

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My only prayer to the Lord is to give you more health and strength so that you can continue to contribute such splendid work on Śrī Madhva Siddhānta for a long time''.

Prof. T. S. Rama Rao of Chennai states :

''I find that your book are evidence of your ripe and intensive scholorship in Madhva Granthas. I am amazed that a very busy lawyer like you could write so extensively and so well on Mādhva granthas. I pray Śrī Hari-Vāyugaḷu to bestow on you with a long and healthy life so that you may serve the Mādhva public with such learned publication in years to come''.

Śrī V. Vijendra Rao of Chennai states :

''The entire Mādhva fraternity is profounded your eminence and scholarship. May your good work continue is my prayer to Lord Śrī Hari.

I am very happy that in your unsatiable thurst to pen Śrīmad Āchārya's works and Hari-Bhakti you have chosen this and each book is a master peace work''.

''Śrī Madhva Ashṭottaram is a crowning jewel. The reasons for Advaitins not accepting Pañcharātra have been very strongly brought out by you. I was very much impressed by this.

Such a highly erudition filled work Adhikaraṇas etc. have been made so lucid and simple, to be understood by a common man, by translating in English, shows really your greatness''.

Śrī Bālāji Rao, Chartered Accountant, Mumbai states :

''We are indeed very fortunate to have your Association and be blessed with the books written by you.

Each book is like a marvel and undoubtedly a valuable treasure for all seekers of knowledge. The style

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in which these books have been written is excellent and even complex topics have been covered in such way that appeals to the layman as well as learned paṇḍits.

Besides the reader derives merit (puṇya) of reading entire sadāgamas irrespective of which book is being read.

Please continue to bless us and guide us so that we are able to appreciate the glories of our Śrīmad Āchārya's granthas".

Reply by Mr. Tackleberry to Mr. Jaswant in South Africa : (www.madhva-online-com-madhvabooks)

Originally posted by Tackleberry :

"I am also a Dvaitin and Madhvāchārya who is none other than Śrī Vāyu woke me up from my deep sleep slumber and enlightened me about the glories of Śrīman Nārāyaṇa through an author by the name of T. S. Rāghavendran who has translated all the Sanskrit ślokas into English.

Please read the book titled "Authentic Elucidation of Gītā" by Śrī T. S. Rāghavendran. It is published by Śrī Madhva Siddhānta Onnāhini Sabhā, Tiruchānūr - 517503 (Near Tirupati).

Hope I have given of some help to you."

Professor G. V. Nadagouda, M.A., Hubli states :

"Your indefatiguable energy, your unimpeded enthusiasm and scriptural animation are indeed invigourating - your devotional fervour and philosophic acumem are really inspiring. Your spate of looks on scriptures, in your busy professional schedule, covering the entire range of śāstras, deserves attention of the Pandits and the religious folk.

You are ambi-dexterous : soked in Sanskrit classics and Sanskrit parlance, you can weild the English langu-

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age, as well, with confidence. The successful execution of the phillanthropic works you have undertaken so far, reveal your religious rigour.

I pray the Almighty to bestow on you a long lease of life, robust health and enough prosperity to terminate all your tasks on hand, and the envisioned ones too, in good time".

Śrī Banaaji Śrīnivāsa Mūrty of Bangalore, a senior and sincere devotee of Śrī Hari-Vāyugalu, observes about Śrī T.S.R. as under :

"You are above many many in – Age

"You are above many many in – Bondage

"You are above many many in – Cleverness
[Propagation of Tatvas]

"You are above many many in – Devotion
[to Śrī Hari-Vāyugalu]

"You are above many many in – Entertainment
[that is, in making right ways of living to please Śrī Hari-Vāyugalu]

"You are above many many in – Fatherly
[to those who seek truth]

"You are above many many in – Generosity
[in teaching not only loukika but also Pāramārthika]

"You are above many many in – Honourable
[doing most God pleasing acts as honourary servent of Him]

"You are above many many in – Innovation
[of all kinds - both Śrī Vyāsa and Śrī Dāsa sahityas]

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"You are above many many in – Jñānam [still doing Śravaṇa, Manana, and Swādhyāya to know more and more about Śrī Hari-Vāyugalu] ....

"You are above many many in – Zeal.

Dr. S. S. Badrinath, (Padmabhūṣaṇa etc.), President & Chairman, Medical Research Foundation, Chennai 600006, states :

"I an delighted to learn of the book release on 5-12-04 at Coimbatore. It is heartening to note that the one being published today is 102nd in the series by you. I am proud of you and thanking you for the yeoman service you are rendering to our religion.

M. B. Pranesh, IAS (Retd)., Former Principal Secretary, Govt. of Tamilnadu states :

"Lakshmi (she is also an I.A.S. Officer Retd.) and I are very happy to receive the books sent by you about the Mahimās of the Cow and Ganges. Thank you very much.

You are doing yeoman service by making so many Sanskrit works accessible to persons who do not know that language but are educated in English. The number of works has already crossed 165.

We wish and pray that goddess Saraswat should keep your pen flowing and make you deliver more and more books to the devout Bhaktas".

"Just as Bhagīratha brought Gaṅgā from heaven and made it possible for all to bathe in the Gaṅgā, you have brought our noble books from the realm of Sanskrit scholars and made them accessible to those of us, who have received University Education in English.

Because of your efforts, some of us have been able to sample the wonderful treasury of Jñāna and Bhakti built up by our Āchāryas in the past.

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Scoring a century is a great feat even for good cricketer. Writing a hundred pages is a Herculean task for most of us. You are set to complete a century of books and more, which is like completing a century of centuries. You have indeed received divine blessings, which alone can make such feat possible. My deep regards to your profound scholarship, assiduous industry and profilic expression".

R. B. Kanchi, M.A.,M.Ed., Navanagar, Bagalkote, states :

"Your uncommon innate ability with active aptitude based on resourceful nature is highly appreciated by the renowned persons of philosophical outlook.

The research mentality and rest-less involvement in finding out the unknown contents of scriptures through constant study are the main causes of such valuable and intellectual work.

The book nearing 170 written by you since last two decades or so, are useful for ready reference not only for Mādhvas but also for the general public of philosophical thirst. This real gain is due to special anugraha of your Vidyā-Guru, Pūjya Śrī Subbāchār, स्वरूपोद्धारकगुरव: and your Kulapati Ānandamaya Lord of Tirupati Śrī Veṅkaṭeśwara".

Ravi K. Mahuli, General Manager (Dredger), Mazagon Dock Limited, Mumbai - 400 010 states :

"Your books are really a tresure. I dont want to say any word about it, as my words will not be able to describe the pleasure of reading. In Madhva Vijaya it is said - How does Paramātmā's leg look like - They similar to other leg. Similarly your writing at one place is similar to your writing at other place. Other books - Dwaita Siddhanta books - are a treasure".

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We are happy to inform that the books of Śrī T. S. Rāghavendran are included under faculty - Washington - edu (in Google) – Title : Texts whose authors can be dated.

Authors listed chronologically – 15th Century to the present 1085.3.2. T. S. Raghavendran.

"Greatness and Uuniqueness of Sri Sattatwaratnamala" Dhp 21.1-2 1991, 16-19.

The learned author has taken very large and huge considerable pains for writing this book and if a devotee reads carefully this book his bhakti towards **Śrī Hari-Vāyugaḷu will increase to a very large extent and this is the only and proper way to attain Moksha.**

Śrī T. S. Rāghavendran, popularly known as T.S.R. who is also my Vidyā-Guru, is a highly devoted humble and sincere scholar. He has been well traditionally and systematically trained by his father and Vidyā-Guru Tāmraparṇi Śrī D. V. Subbāchār, a star in the sky of Dwaita Vedānta, for a number of years. His Guru felt extremely happy at the humble achievements and growth of his son-śiṣya and blessed and ordered him to workout plans and schemes, so that the works of Śrīmad Āchārya and his followers can be carried to the ordinary devoted public who may not be able to read the original works due to multivarious handicaps. Following the mandate of his father sincerely and in an humble way, Śrī T. S. Rāghavendran, working round the clock, to fulfill the promise made to his father and Vidyā-Guru. This humble Śrī T.S.R. is achieving the results by Śrī Hari-Vāyugalu's grace step by step.

Śrī T.S.R. has to be thanked by one and all through out the world for his very sincere and highly dedicated devoted service to the world of Vedānta and Dwaita religion in particular.

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The most noteworthy point is, that, he never aspires anything even in mind in return of worldly gain at all. All that he humbly wishes that the devoted readers should amass virtues and should obtain the grace of Śrī Hari-Vāyugalu and thereby he obtains a share in it, and he feels highly satisfied and feels immensely joyful and thanking Hari-Vāyugalu for having chosen him for this great noble task. S. M. S. O. Sabhā and the entire world of Vedānta, should always be indebted to him for such selfless great services rendered.

Incidentally Śrī. T. S. Rāghavendran, has written and published 178 works which are very useful for all, which are listed below. They are most useful and essential now and are connected to topics of large interest to the devoted truth-seekers. This is the only way to march towards spiritual path to Moksha and these works are hailed throughout the world. **These works are the need of the hour for devotees.**

The publications are :

(1) श्री वायुतत्त्वमहिमा – Unique Glory of Śrī Vāyu-Tattwa 1992

(2) अचिन्त्यशक्तिविचारः – Incomprehensible and Extra-ordinary Power of Lord Nārāyaṇa 1994

(3) जीवकर्तृत्ववादविचारः – Action or Agency of the soul 1995

(4) भगवद्गीतायां अवक्षेपकाः – Quiz in Bhagavad Gītā 1995

(5) गीतायथार्थभावसङ्ग्रहः – अर्जुनविषादयोगः – प्रथमोऽध्यायः – Authentic Elucidation of Gītā – I Chapter – Arjuna's Mental Distress 1995

(6) हरिः परतरः – Hari is Supreme. 1995

(7) गीतायथार्थभावसङ्ग्रहः – साङ्ख्यं = ज्ञानं – श्लोकाः १-३८ Authentic Elucidation of Gītā – II Chapter Part I Sāṅkhyam = Knowledge. Verses 1 to 38 1996

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(8) गीतायथार्थभावसङ्ग्रहः – द्वितीयोऽध्यायः – योगः = उपायः – श्लोकाः ३९-७२
Authentic Elucidation of Gītā-II Chapter, Part II
Yoga = Means. Verses 39-72 1996

(9) श्रीमन्महाभारततात्पर्यनिर्णयः – अष्टादशोऽध्यायः (1 to 170 श्लोकाः)
पाण्डवदिग्विजयः - Mahābhārata Tātparya Nirṇaya, 18th Chapter.
Verses - 1 to 170. Tour of Pāṇḍavas. 1996

(10) सत्यं जगत् – World is Real 1996

(11) **Gītāvil Puriyada Pudirgals** (in Tamil-SMSO Publication) 1996

(12) श्रीनिवास-विवाह-प्रशंसनम् –
Glories of Lord Śrīnivāsa's Marriage (450 Verses) 1997

(13) श्रीमन्महाभारततात्पर्यनिर्णयः – दशमोऽध्यायः –
श्री वेदव्यास अवतारः (Ślokas 1 to 88) 1997

(14) श्रीमद्यमकभारतम् – Yamaka Bhāratam 1997

(15) तत्त्वतो भेदः – Difference is Real 1997

(16) श्रीमन्महाभारततात्पर्यनिर्णयः – 11th Chapter
श्रीकृष्णचरिते अंशावतरणम् (1-237 Ślokas) 1998

(17) श्रीमन्महाभारततात्पर्यनिर्णयः – 29th and 30th Chapter
(Samastadharmanirṇaya and Āśwamedhika) 1998

(18) श्रीमन्महाभारततात्पर्यनिर्णयः –
20th Chapter (Ślokas 1 - 246) 1998

(19) जीवगणाः हरेः अनुचराः 1998

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(23) **Souls are higher and lower** (नीचोच्चभावं गताः) 1999

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(26) **Viṣṇu Stuti** (by Śrī Satya-Sandha Mahāprabhu) 2000

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(29) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapters 23, 24, 25 2000

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(34) **Dhruva – Devotee of Lord Hari** 2001

(35) **Satyanārāyaṇa Vrata Kathā Mahimā** 2001

(36) तार्किकमतसूक्ष्मविचारः – Critical Analysis of Tarkika School 2001

(37) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - I (1 to 106 names) 2001

(38) **Jolts of Jayatīrtha Mahāprabhu —**
जयतीर्थमहाप्रभोः रोमाञ्चितोभरितदिव्यवाक्यानि 2001

(39) तीर्थप्रबन्धः – पश्चिमप्रबन्धः –
Tīrtha Prabandha - Paśchima Prabandha 2001

(40) हरिकथामृतसार – मंगलसन्धिः –
Harikathāmṛta Sāra - Maṅgaḷa Sandhi 2002

(41) ब्रह्मतर्कवैभवम् – Glories of Brahma Tarka 2001

(42) हरिकथामृतसार – करुणासन्धिः –
Harikathāmṛta Sāra - Karuṇā Sandhi 2002

(43) **Śrī Viṣṇu Sahasranāma Bhāṣya Saṅgrahārtha**
Part - II (107 to 202 names) 2002

(44) तीर्थप्रबन्धः – उत्तरप्रबन्धः –
Tīrtha Prabandha - Uttara Prabandha 2002

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(45) तीर्थप्रबन्धः – पूर्वप्रबन्धः –
Tīrtha Prabandha - Pūrva Prabandha 2002

(46) **Sangraha Ramayanam** – (Tamil)
(Bala & Ayodhya Khandas) 2002

(47) हरिकथामृतसार – व्याप्ति-भोजन-सन्धी –
Harikathāmṛta Sāra - Vyāpti & Bhojana-Sandhīs 2002

(48) तीर्थप्रबन्धः – दक्षिणप्रबन्धः –
Tīrtha Prabandha - Dakshiṇa Prabandha 2002

(49) विभूतितत्त्व – Vibhūti Tattwa – Bhagavad-Gītā 10th Adhyāya, Bhāgavata - 11th Skandha - 16th Adhyāya, Vāyu Purāṇa - Māgha Māsa Māhātmya 1st Adhyāya, and Harikathāmṛta Sāra - Vibhūti Sandhi 2002

(50) सुधासंग्रहः – In Sanskrit by Tāmraparṇī Śrī D. V. Subbāchār and English by T. S. Rāghavendran for the first Adhikaraṇa ''Jijñāsādhikaraṇam'' of 88 verses in Anuvyākhyāna 2002

(51) हरिकथामृतसार – पंचमहायज्ञसन्धिः तथा पंचतन्मात्रसन्धिः –
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(52) तात्पर्यचन्द्रिकायाः असदृशमहिमा –
Unparallel Mahimās of Tātparya Chandrikā 2002

(53) श्री मन्त्रालयमहाप्रभोः त्रीणि रत्नानि –
प्रातःसङ्कल्पगद्यम्, रामचारित्रमञ्जरी, कृष्णचारित्रमञ्जरी
Three Ratnās of Mantrālaya Mahāprabhu
Prātaḥ Saṅkalpa Gadyam, Rāma Chārirta Mañjarī, and Kṛṣṇa Chārirta Mañjarī 2002

(54) श्री व्यासकरावलंबनस्तोत्रम् –
Śrī Vyāsa Karāvalambana Stotram 2002

(55) श्रीरंगमाहात्म्यम् – Śrī Raṅga Māhātmyam 2002

(56) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २१ –
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(57) संग्रहरामायणम् – सुन्दरकाण्डः –
Saṅgraha Rāmāyaṇa - Sundara Kāṇḍa 2002

(58) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - III (203 to 305 names) 2002

(59) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २२ –
Mahābhārata Tātparya Nirṇya - Chapter 22 2002

(60) मणिमंजरी – (प्रथमभागः) भगवद्गीतायां नवरत्नानि च
Maṇimañjarī (Part I) & Nine Gems in Bhagavad Gītā 2002

(61) **Saṅgraha Rāmāyaṇa** - (Araṇya Kāṇḍa, Kishkindhā Kāṇḍa, and Sundara Kāṇḍa – in Tamil) 2002

(62) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २६,
हरिकथामृतसार - मातृकासन्धिः च –
Mahābhārata Tātparya Nirṇya - Chapter 26 &
Harikathāmṛta Sāra - Mātṛkā Sandhi 2002

(63) अपूर्व-असाधारण-अणुद्वयम् –
Delightful & Extra-ordinary Two Aṇus in Vedānta 2002

(64) ब्रह्मसूत्रभाष्ये साधनाध्याये भक्तिपादः –
Brahmasūtra Bhāshya - Sādhanādhyāya Bhakti Pāda 2002

(65) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - IV (306 to 400 names) 2002

(66) ब्रह्मसूत्रभाष्ये साधनाध्याये अपरोक्षज्ञानपादः – Brahmasūtra Bhāshya - Sādhanādhyāya - Aparoksha Jñāna Pāda 2003

(67) ब्रह्मसूत्रभाष्ये साधनाध्याये उपासनापादः –
Brahmasūtra Bhāshya - Sādhanādhyāya Upāsanā Pāda 2003

(68) ब्रह्मसूत्रभाष्ये साधनाध्याये वैराग्यपादः –
Brahmasūtra Bhāshya - Sādhanādhyāya Vairāgya Pāda 2003

(69) ब्रह्मसूत्रभाष्ये अविरोधाध्याये युक्तिपादः –
Brahmasūtra Bhāshya - Avirodhādhyāya Yukti Pāda 2003

(70) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - V (401 to 502 names) 2003

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(71) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - VI (503 to 608 names) 2003

(72) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः ४ तः ७ –
Mahābhārata Tātparya Nirṇya - Chapter 4 to 7 2003

(73) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः ८ तथा ९ –
Mahābhārata Tātparya Nirṇya - Chapter 8 & 9 2003

(74) श्री विष्णुतीर्थ महाप्रभोः कृतयः –
Works of Śrī Viṣṇutīrtha Mahāprabhu 2003

(75) महालक्ष्म्याः महिमा –
Mahimās of Mahālakshmī 2003

(76) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - VII (609 to 701 names) 2003

(77) श्री विजयीन्द्रमहाप्रभोः चरित्रं कृतयश्च –
Life and works of Śrī Vijayīndra Mahāprabhu 2003

(78) रुक्मिणी कल्याणम् –
Rukminī Kalyāṇam 2003

(79) हरिकथामृतसार – कल्पसाधनसन्धिः –
Harikathāmṛta Sāra - Kalpasādhana Sandhi 2003

(80) युक्तिमल्लिका – गुणसौरभम् – १ (श्लोकाः १ – १३१) 2003
Yuktimallikā — Guṇasaurabham Part - I (Śloka 1 to 131)

(81) हरिकथामृतसार – भक्तापराधसहिष्णुसन्धिः –
Harikathāmṛta Sāra - Bhaktāparādha Sahiṣṇu Sandhi 2003

(82) मन्दहास-हसन-तात्पर्यसंग्रहः, वनभोजनमाहात्म्यं च –
Significance of Smile and Laughter and
Vanabhojana Māhātmyam 2003

(83) द्वादशस्तोत्रम् (स्तोत्रचूडामणिमाला) प्रथमोऽध्यायः –
Dwādaśa Stotram — First Adhyāya 2004

(84) ब्रह्मसूत्रभाष्ये अविरोधाध्याये समयपादः –
Brahmasūtra Bhāshya -
Avirodhādhyāya Samaya Pāda 2004

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(85) सदाचारस्मृतिः – Sadāchāra Smṛti 2004

(86) विष्णुसहस्रनामभाष्यसंग्रहार्थः —
अष्टमः भागः (७०२ तः ८०१ नामानि)
Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part - VIII (702 to 801 names) &
हरिकथामृतसार – नामस्मरणसन्धिः –
Harikathāmṛta Sāra - Nāmasmaraṇa Sandhi 2004

(87) आथर्वणोपनिषद् – (मुंडकोपनिषद्) (सर्ववेदसारः)
ĀTHARVAṆA UPANISHAD
(Muṇḍaka Upanishad) (Quint Essence of Vedas) 2004

(88) विष्णुसहस्रनामभाष्यसंग्रहार्थः —
नवमः भागः (८०२ तः ९०८ नामानि)
Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part - IX (802 to 908 names) &
हरिकथामृतसार – बिंबापरोक्षसन्धिः –
Harikathāmṛta Sāra - Bimba Aparoksha Sandhi 2004

(89) ब्रह्मसूत्रभाष्ये अविरोधाध्याये परस्परश्रुत्यविरोधपादः –
Brahmasūtra Bhāshya - Avirodhādhyāya
Paraspara Śrutyavirodha Pāda 2004

(90) ब्रह्मसूत्रभाष्ये अविरोधाध्याये न्यायोपेतश्रुत्यविरोधपादः –
Brahmasūtra Bhāshya - Avirodhādhyāya
Nyāyopeta Śrutyavirodha Pāda 2004

(91) सरसभारतीविलासः – प्रथमो भागः –
Sarasa Bhāratī Vilāsa – Part - I 2004

(92) सरसभारतीविलासः – द्वितीयो भागः –
Sarasa Bhāratī Vilāsa – Part - II 2004

(93) सरसभारतीविलासः – तृतीयो भागः –
Sarasa Bhāratī Vilāsa – Part - III 2004

(94) मध्वविजयः – सर्गाः १ तथा २ –
Madhva Vijaya – Sargas I & II 2004

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(95) मध्वविजयः – सर्गः १५ –
Madhva Vijaya – Sarga XV 2004

(96) भज मध्वेशम् – Bhaja Madhveśam
(Worship the Lord of Śrī Madhva) 2004

(97) ब्रह्मसूत्रभाष्ये समन्वयाध्याये द्वितीयपादः –
Brahmasūtra Bhāshya - Samanvayādhyāya II Pāda 2004

(98) ब्रह्मसूत्रभाष्ये समन्वयाध्याये तृतीयपादः –
Brahmasūtra Bhāshya - Samanvayādhyāya III Pāda 2004

(99) जयतीर्थविजयः — छलारी संकर्षणाचार्यप्रणीतः
Jayatīrtha Vijaya — By Chalārī Saṅkarshaṇāchārya 2004

(100) सत्तत्त्वरत्नमाला — प्रथमो भागः
Sattatva Ratnamālā — Part I 2004

(101) मध्वविजयः – सर्गाः ३ तथा ४ –
Madhva Vijaya – Sargas III & IV 2004

(102) **101 Gems of Śrī T. S. Rāghavendran** 2004

(103) मध्वविजयः – सप्तमः सर्गः –
Madhva Vijaya – Sarga VII 2005

(104) अनंतव्रत कथा महिमा –
Ananta Vrata Kathā Mahimā
(as per Bhavishyottara Purā ṇa) 2005

(105) मध्वविजयः – अष्टमः सर्गः –
Madhva Vijaya – Sarga VIII – ślokas 54 2005

(106) हरिकथामृतसारः –
जीवप्रकरणसन्धिः, सर्वप्रतीकसन्धिः तथा ध्यानप्रक्रियासन्धिः –
Harikathāmṛta Sāra – Jīvaprakaraṇa Sandhi,
Sarvapratīka Sandhi & Dhyānaprakriyā Sandhi 2005

(107) मध्वविजयः – नवमः सर्गः –
Madhva Vijaya–Sarga IX – ślokas 55 2005

(108) मध्वविजयः – दशमः सर्गः –
Madhva Vijaya–Sarga X – ślokas 56 2005

Rarest Archiver

(109) द्वादशस्तोत्रम् – अष्टमोऽध्यायः,
अजामिल-उपाख्यानसहितः –
Dwādaśa Stotram – 8th Adhyāya
along with Ajāmila Upākhyāna 2005

(110) विष्णुसहस्रनामभाष्यसंग्रहार्थः –
दशमः भागः (९०९तः १००० नामानि)
Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part - X (909 to 1000 names) &
हरिकथामृतसार – पितृगणसन्धिः –
Harikathāmṛta Sāra - Pitṛgaṇa Sandhi 2005

(111) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः १ –
Mahābhārata Tātparya Nirṇya - Chapter 1 2005

(112) ऐतरेयोपनिषद् – भागः १ – (2-1-1 to 2-3-8)
Aitareya Upanishad - Part - I 2005

(113) मध्वविजयः – पञ्चमः सर्गः –
Madhva Vijaya–Sarga V – ślokas 52 2005

(114) मध्वविजयः – षष्ठः सर्गः –
Madhva Vijaya–Sarga VI – ślokas 57 2005

(115) मध्वविजयः – षोडशः सर्गः –
Madhva Vijaya–Sarga XVI – ślokas 58 2005

(116) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २ –
Mahābhārata Tātparya Nirṇya - Chapter II 2005

(117) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः ३ –
नारायणसूक्तम्, मन्युसूक्तम् तथा बळित्थासूक्तसहितः
Mahābhārata Tātparya Nirṇya - Chapter III along with
Nārāyaṇa Sūkta, Manyu Sūkta and Balitthā Sūktas 2005

(118) महाभारतार्थनिर्णयाय मध्वाचार्यस्य महदुपकारः
Massive Help by Madhvāchārya
to understand Mahābhārata 2005

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(119) गीताभाष्यम् (प्रमेयदीपिकासहितम्)
Gītābhāshyam (Prameyadīpikā referred)
Part I – Adhyayas 1 & 2 2005

(120) मोक्षसाधनमार्गे चत्वारि रत्नानि
Four Ratnas in the Sādhana Mārga for Moksha. 2005

(121) पुरञ्जनोपाख्यानम् तथा यतिप्रणवकल्पः
Purañjanopākhyāna & Yatipraṇavakalpa. 2005

(122) काठकोपनिषद् – Kāṭhaka Upanishad 2005

(123) भविष्योत्तरपुराणे वेङ्कटेशमाहात्म्यम्
Bhavishyat Purāṇa –
Śrī Veṅkaṭeśwara Māhātmya. Part I. 2006

(124) हरिकथामृतसारः – श्वाससन्धिः, अणुतारतम्यसन्धिः,
तथा दत्तस्वातन्त्र्यसन्धिः
Harikathāmṛta Sāra – Śwāsa Sandhi,
Aṇutāratamya Sandhi, & Dattaswātantrya Sandhi. 2006

(125) श्रीमद्भागवत-हरिकथामृतसारग्रन्थयोः असाधारणगाम्भीर्यम्
Profound depth of extra-ordinary nature of
Śrīmad Bhāgavatam & Harikathāmṛtasāra. 2006

(126) श्रीमद्भगवद्गीता – पुराणपुरुषोत्तमयोगः – पञ्चदशोऽध्यायः
HEART OF BHAGAVAT GĪTĀ
Purāṇa-Purushottama-Yoga – Fifteenth Adhyāya 2006

(127) श्री श्री १००८ श्री सुधीनिधितीर्थश्रीपादाः
Excellent Etirāj of Erode
Śrī Śrī 1008 Śrī Sudhīnidhī Tīrtha Mahārāj 2006

(128) Brahmasūtra Bhāshya – Phalādhyāya – Utkrānti Pāda
with HARIKATHĀMṚTASĀRA –
Ārohaṇa Tāratamya Sandhi & Naivedya Sandhi 2006

(129) अभिजात अभिनवमहाप्रभुः
श्री श्री १००८ श्री सत्याभिनवतीर्थश्रीपादाः
Noble Navaratna of Nāchiyārkoil
Śrī Śrī 1008 Śrī Satyābhinava Tīrtha Mahāprabhu 2006

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(130) वायुपुराणे माघमासमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part I 2006

(131) वायुपुराणे माघमासमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part II 2006

(132) वायुपुराणे माघमासमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part III 2006

(133) वायुपुराणे माघमासमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part IV With
Harikathāmṛta Sāra – Karmavimovhana Sandhi 2006

(134) सर्वसमर्पणगद्यम् तथा हरिकथामृतसारः – अवरोहण-
अनुक्रमणिकासन्धिः, दैत्यतारतम्यसन्धिः, तथा फलस्तुतिसन्धिः
Sarva Samarpaṇa Gadyam &
Harikathāmṛta Sāra – Avarohaṇānukramaṇikā Sandhi,
Daityatāratamya Sandhi & Phalastuti Sandhi 2006

(135) हरिकथामृतसारः – क्रीडाविलाससन्धिः तथा बृहत्तारतम्यसन्धिः
Harikathāmṛta Sāra – Krīḍāvilāsa Sandhi &
Bṛhat Tāratamya Sandhi 2006

(136) हरिकथामृतसारः – नाडीप्रकरणसन्धिः तथा गुणतारतम्यसन्धिः
Harikathāmṛta Sāra – Nāḍi-Prakaraṇa Sandhi &
Guṇa Tāratamya Sandhi 2007

(137) Dwaita Vijaya Dundubhi - Greatness of Śrī Śrī 1008
Śrī Satyadhyāna Tīrtha Mahāprabhu &
Brahmasūtra Bhāshya – Phalādhyāya – Bhoga Pāda 2007

(138) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग १
Śrīman Mahābhāratam
Āśwamedhika Parva – Part - I 2007

(139) तमिल्राज्ये नववृन्दावनम्, मत्स्यावतारचरित्रं च
Navavṛndāvana of Tamilnāḍu (Erode) &
Matsya Avatāra Mahimā 2007

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(140) ब्रह्मसूत्रभाष्ये फलाध्याये कर्मक्षयपादः
Brahmasūtra Bhāshya – Phalādhyāya – Karmakshaya Pāda togather with Mukunda's Special Devotee Muchukunda 2007

(141) गीताभाष्यम् (प्रमेयदीपिकासहितम्) भागः २
Gītābhāshyam (Prameyadīpikā referred) Part II – Adhyayas 3 to 6 2007

(142) गीताभाष्यम् (प्रमेयदीपिकासहितम्) भागः ३
Gītābhāshyam (Prameyadīpikā referred) Part III – Adhyayas 7 to 12 2007

(143) रुक्मिणीशविजयः – भागः १ – सर्गः १
Rukmiṇīśa Vijaya Part I – Sarga I 2007

(144) मणूरुमहाक्षेत्रस्य महानुभावाः
Magnificent Mahāns of Mannur 2007

(145) श्रीमन्महाभारतम् – आश्रमवासिक पर्व – भागः १
Śrīman Mahābhāratam Āśramavāsika Parva Part I 2007

(146) श्रीमन्महाभारतम् – आश्रमवासिक पर्व – भागः २
Śrīman Mahābhāratam Āśramavāsika Parva Part II 2007

(147) श्रीमन्महाभारतम् – मौसल, महाप्रस्थानिक तथा स्वर्गारोहणपर्व
Śrīman Mahābhāratam – Mousala Parva, Mahāprasthanika Parva & Swargārohaṇa Parva 2007

(148) रुक्मिणीशविजयः – भागः २ – सर्गः २
Rukmiṇīśa Vijaya Part II – Sarga II with Sampradāya Paddhati 2007

(149) गीताभाष्यम् (प्रमेयदीपिकासहितम्) भागः ४
Gītābhāshyam (Prameyadīpikā referred) Part IV – Adhyayas 13 to 18 2007

(150) श्रीब्रह्ममीमांसाशास्त्रमहिमा
Mahimās of Brahma-Mīmaṁsā-śāstra 2007

Rarest Archiver

(151) सत्तत्त्वरत्नमाला — द्वितीयो भागः – चतुर्मुखप्रकरणम्
Sattatva Ratnamālā — Part II –
Chaturmukha Prakaraṇam 2007

(152) मध्वविजयः – एकादशः तथा द्वादशः सर्गः –
Madhva Vijaya – Sarga 11 — 12 2008

(153) मध्वविजयः – त्रयोदशः तथा चतुर्दशः सर्गः –
Madhva Vijaya – Sarga 13 — 14 2008

(154) भविष्योत्तरपुराणे वेङ्कटेशमाहात्म्यम् – भागः ३
तथा श्रीमद्भागवतविषयानुक्रमणिका –
Veṅkaṭeśa Māhātmyam from Bhavishyottara Purāṇa -
Part III with **Subject Index of Śrīmad Bhāgavatam** 2008

(155) गयाक्षेत्रमहिमा – वायुपुराणे तथा बृहन्नारदीयपुराणे –
Mahimās of Gayā Kshetra
in Vāyu Purāṇa & Bṛhan Nāradīya Purāṇa 2008

(156) श्रीमन्महाभारतम् – सौप्तिक पर्व –
Śrīman Mahābhāratam Sauptika Parva –
Adhyāyas : 1 – 18, 815 ślokas 2008

(157) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग २ –
Śrīman Mahābhāratam
Āśwamedhika Parva – Part - II
Adhyāyas : 21 – 50 836 ślokas 2008

(158) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग ३ –
Śrīman Mahābhāratam Āśwamedhika Parva – Part - III
– Adhyāyas : 51 – 75 773 ślokas 2008

(159) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग ४ –
Śrīman Mahābhāratam Āśwamedhika Parva – Part - IV
– Adhyāyas : 76 – 118 697 ślokas 2008

(160) रुक्मिणीशविजयः – भागः ३ – सर्गः ३ तथा ४
Rukmiṇīśa Vijaya Part III – Sarga 3 & 4 2008

(161) तैत्तिरीयोपनिषद् – **Taittirīya Upanishat** 2008

(162) प्रयागक्षेत्रमहिमा – **Mahimās of Prayāga Kṣetra** 2008

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(163) काशीक्षेत्रमहिमा – **Mahimās of Kāśī Kṣetra** 2008

(164) गयाक्षेत्रमहिमा – भागः २
Mahimās of Gayā Kṣetra - Part II 2008

(165) पुष्करक्षेत्रमहिमा तथा कुरुक्षेत्रमहिमा
Mahimās of Puṣkara Kṣetra & Kurukṣetra 2008

(166) गोः उत्कृष्टमाहात्म्यम् – **Cow's Supreme Mahimās** 2008

(167) गंगायाः उत्कृष्टमाहात्म्यम्
Supreme Mahimās of Gaṅgā 2009

(168) एकादशीमहिमा – **Supreme Mahimās of Ekādaśī** 2009

(169) नर्मदायाः माहात्म्यम् – **Mahimās of Narmadā** 2009

(170) व्यासगीता – **Vyāsagītā** (from Kūrma Purāṇam) 2009

(171) श्रीहरिवायुस्तुतिः – **Śrī Hari-Vāyu-Stuti** 2009

(172) ऐतरेयोपनिषत् – भाग II –
Aitareyopanishat - Part II 2009

(173) वाल्मीकी-रामायण-विषयानुक्रमणिका तथा रामोदन्तः
ब्रह्मसूत्रभाष्ये मार्गपादः च
Rāmāyaṇa in Nut-Shell along with
Mārga Pāda in Brahmasūtra Bhāshya 2009

(174) वामनावतारमहिमा –
Mahimās of Vāmanāvatāra 2009

(175) श्रीमद्-भगवद्-गीता – तृतीयोऽध्यायः तथा चतुर्थोऽध्यायः
कर्मयोगः तथा ज्ञानयोगः
Śrīmad-Bhagavad-Gītā – Third & Fourth Adhyāya
Karma-Yoga & Jñāna-Yoga 2009

(176) श्रीमद्भागवते नवमस्कंधे प्रथमाध्यायतः अष्टमाध्यायपर्यन्तम् –
Śrīmad-Bhāgavatam – Skanda 9 - Adhyāyas 1 to 8 2009

(177) आश्चर्यजनक-आकर्षक-अभिमन्युः –
ABHIMANYU – Cynosure -Admirable Attraction 2009

(178) श्रीवादिराजकवचम् – **Śrī Vādirāja Kavacam** 2009

Rarest Archiver

This is a very wonderful, peculiar, special, extraordinary and unique feature in the world which may not have another second case like this where the author Śrī T. S. Rāghavendran, himself has contributed almost substantial amount to cover the entire cost and provided finance for printing, publication etc.

I pray on behalf of myself and on behalf of SMSO Sabhā and on behalf of all devotees, that Śrī T. S. Rāghavendran should be blessed with longlife, happiness, peace and prosperity for him and all the members of the family by the Grace of Lord Śrī Veṅkaṭeśwara and to do sevā like this for many many years to come.

Śrī Dhananjaya Warkhedkar of Sudhā Mudraṇa has to be thanked profusely for his dedicated hard work and for having completed this work in record time as well as for the elegant and neat printing.

May Lord Śrī Hari-Vāyugalu bless us to render more and more humble dedicated service to the cause of the great Dwaita Vedānta which is the only Truth based on the Apourusheya Vedas and supported by all Sadāgamas.

SPECIAL SUBMISSIONS

To our humble knowledge no single author has written 179 books so far and has also contributed substantially for the publications and all that we do, is to pray before Lord Śrī Veṅkaṭeśwara for Long life, happiness, peace and prosperity for the sevā to continue by the author, Śrī T. S. Rāghavendran.

Tiruppur — **R. Ananthan,** B.Sc., FCA
16.5.2010, Sunday — *Chartered Accountant*
Vikṛri Saṁvatsara — ***Hon. Secretary***
Nija Vaiśākha Śukla Tṛtiyā — **S.M.S.O. Sabhā**
Holy Ārādhanā day of ***Śri Śri 1008*** — Tiruchanur.
Śri Vidyādhirāja Tīrtha Mahān, *Jagannāthapuri*
and ***Śri Vijayadhwaja Tīrtha Mahān,*** *Kaṇva Tīrtha*

Rarest Archiver

Introduction in brief by the humble AUTHOR

By the Extraordinary Grace of Śrī Hari-Vāyugalu and by the grace of my Guru, Tapasvi and Vairāgya Mūrty and Great Jñānī and Head of Śrī Uttarādi Muṭṭ, Śrī Śrī 1008 Śrī Satyātma Tīrtha Śrīpādaṅgaḷavaru and by the special blessings of my father, mentor, Guru, Tāmraparṇi, Śrī D. V. Subbāchār, B.A. F.C.A., Chartered Accountant, Coimbatore, this very humble author was able to submit so far 178 books before the truth-seekers of the world as listed in the Publisher's note.

The present 179th publication relates to Śrī Rukmiṇīśa Vijayaof Great Śrī Vādirāja Mahāprabhu – Sargas Fifth & Sixth combined. (Ślokas 59 and 67 respectively).

The book is submitted at the lotus Pādas of Śrī Śrī Śrīnivāsa Perumal of Kozhikutti.

Śrī Śrī Vānamutti Perumal - Śrī Śrī Śrīnivāsa Perumal

at Kozhikutti, Myladuthurai

This village Kozhikutti is just 5 Kms from Myladuthurai on Kumbhakonam Road. The proper name is "Kodihatti Papa Vimochana Puram"

Great sage Pippala Maharṣi was once affected by disease and Bhagawān Śrī Śrīnivāsa appeared in his dream. It was pointed out that in earlier birth, he was a King and committed the sin of murder and so now he is affected with disease. To exonerate from

the sin, the sage was asked to take pādayātrā towards Kāverī bank and at Mavanoor Śrī Mārga Sahāya Īśwara will direct him further. Then he would be cured of the disease and would get a splendid golden like body.

Accordingly the sage commenced the yātrā and Īśwara showed the way towards North. There the sage took bath and proceeded towards this Kozhikutti. There he had darśan of Lord Śrīman Nārāyaṇa under a big pig tree. Sage Pippala was delighted and extolled the Lord in many ways. Then he was cured and had a fine body. Since indication (Kodi) was shown and since the sin of killing were exonerated, that place came to known as "Kodihatti Papa Vimochana Puram", which later came to be known as Kozhikutti in brief

On the banks of Kāveri - the Mantapam where Pippala did penance can be seen. Hence this Kāveri Tīrtha is called as "Pippala Maharṣi Tīrtha".

On hearing the glories of this place, Chola King who killed many in the war, did holy bath in the Pippala Tīrtha. Bhagavān also showed Viśwa Rūpa to the King under the same tree. Then the King established at a height of 14 feet with four arms, with Conch, Cakra, Gadā and Abhaya hasta, the vigraha of Śrī Śrīnivāsa Bhagawān. In the right chest of the Lord, Goddess Mahālakṣmī can be seen. There is a temple of Śrī Yoga Narasimha and Śrī Āñjaneya there There is also a sacred Tank called "Viśwarūpa Puṣkariṇī" where Bhagawān showed and did anugraha to Pippala Muni. This temple of sacred nature was built before about 1200 years ago.

Those who are affected by the troubles of Śani, worship this great God Śrī Śrīnivāsa, are totally freed from all troubles.

Sage Mahān Pippala did this stotra for extolling and pleasing Śanaiśwara.

Rarest Archiver

कोणस्थपिङ्गलो बभ्रुः कृष्णो रौद्रान्तको यमः ।
सौरी शनैश्वरो मन्द पिप्पला तेन सत्स्तुतः ॥

एतानि दश नामानि प्रातरुत्थाय यः पठेत् ।
शनैश्वरकृता पीडा न कदाचित् भविष्यति ॥

Śrī Kṛṣṇārpaṇamastu.

This humble author has no capacity or status to submit this humble work directly under the lotus pādas of Śrī Śrī Viṭṭhala of Sode Śrī Vādirāja Mutt and also at the Lotus Pādas of Paramātmā Śrī Śrīnivāsa of Kozhikutti but submit the same through his Guru, Father and Mentor Tāmraparṇī Śrī D. V. Subbāchār, with the following prayer at his feet.

This humble author also prays that all the readers of this book and persons who own the book shall be bestowed with the Anugraha of Holy Pādas of Śrī Śrī Viṭṭhala of Sode Śrī Vādirāja Mutt and also at the Lotus Pādas of Paramātmā Śrī Śrīnivāsa of Kozhikutti and Śrī Hari-Vāyugalu.

श्रीनारसिंह वरपुत्र सुपुत्ररत्नं
कोयंपुरीवरविभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीसुब्बरायकविरत्नवरं श्रयेऽहम् ॥

श्रीमत्समीरमहिमादि सुग्रन्थकर्तः
सत्यप्रमोदगुरुपोषितशिष्यवर्य ।
दुःशास्त्रमत्तगजसिंहसमीरसेविन्
सुब्बार्य तात मम देहि करावलम्बम् ॥

— तां. राघवेन्द्रः

Rarest Archiver

— तां. राघवेन्द्रः

Ever in the humble service
and ever being the humble student
of the unique, great,
Dwaita Vedānta Philosophy.

16.5.2010, Sunday
Vikṛri Saṁvatsara
Nija Vaiśākha Śukla Tṛtiyā
Holy Ārādhanā day of ***Śri Śri 1008***
Śri Vidyādhirāja Tīrtha Mahān, Jagannāthapuri
and ***Śri Vijayadhwaja Tīrtha Mahān,*** Kaṇva Tīrtha

* * *

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Gyana Prameya.

Contact: **Rajesh Rao**

Mobile: 09820111089

Email: **contact@gyanasampat.in**

Rarest Archiver

A few words of Appreciation

S. V. S. Acharya,

203, II Cross, III Main
Hanumanth Nagar
Bangalore - 560 019
Phone : 2661 4344

Date : 7-2-2010

Dear Sir,

I see thirty more works are ready to go for print.

A privileged person blessed by God immensely and an example for

अधिकारि तारतम्य

उपासना and

फल तारतम्य.

With sashtanga Pranamas to you.

Yours sincerely

Sd/- **S. V. S. Acharya**

***

Rarest Archiver

A few words of Appreciation

R. Gururajan M.A.
Engineer, BSNL Retd.

324, Santhi Nagar
Mount Mary School Road
Salem - 636 008

Date : 31-12-2009

Respected Sir,

I am in receipt of your latest five books 174 to 178 of Sri TSR. Your tireless efforts in writing, teaching and paying frequent visits to Swāmijis are much more appreciable and unparalled. I really wonder about the contents in each book, that is, interesting important passages, quotations from so many books especially Gopichandana Mahima, Urdhwa Pundra Dharana Vidhi etc. in Vadiraja Kavacham and many before one. I pray God Narayana shall shower on you with long healthy life.

My prayer, as a disciple, to you is "Keep writting and enlighten the mass".

Thanking you,

With Namaskarams

Sd/- **R. Gururajan**

Rarest Archiver

A few words of Appreciation

R. Seetharaman
82, III Cross,
Ramanathapuram
Salem - 636 008

Date : 24-12-2009

Dear Guruji,

I got your latter dated 12-12-2009 with zerox cutting of the HINDU, stating the personality of the week. I have no yogyata even to touch the dust of your lotus feet and I feel that it is my Janmantara Punya, I have had a letter from your goodself.

While reading your sadhanas in the Hindu, I am of the opinion that a single man in Coimbatore has became an institution is not enogh it should have been a single man at Coimbatore is not only an institution **but also a full fledged University and a store House of Madhwa Siddhanta Paravidya Praveena.**

From this, what I feel is, that the first book you have published is Vayu Tattwa and Hari Sarvottama might have instructed the tiredless Sri Vayu Devaru to reside in your heart in the form of Srimad Acharya and that the same started working out from 1992 along with your countless sadhanas such as renovating old temples, pravachanas, of Brahma sutras, participation in various spiritual debates and so on.

With my limited capacity, I understand which your books taught me that there is No Beda in Sarvottama's Avatara Moola Avesha and His limbs as the Lord of Lord sports Himself as a part and whole of He, it is all His effortless divine sport - लीला. This principle has been beautifully brought forth in your Book where

Rarest Archiver

"Sri Hari Vayu Stuti" in which you have stated that the verily नख of the Lord where Mahalakshmi resides is He Himself. I have never imagined ever before that a lifeless नख in us, being in the hands of the Lord is Himself and such a supreme fact of Lakshmi Narayana Tattwa is brought forth by you splendidly in the book is thrillingl which is a most pivotal point to be pondered.

Further in your book "Abhimanyu" when you state he had special Avesha of the Lord Krishna and Amsha of Sri Vayu. Nevertheless Abhimanyu has not been spared in Padmavyuha shows Srimad Acharya Gyana Sampoorna Tattwa by having conveyed the Lords's message of Satya Sankalpa to save the Five which Lord has promised to Kunti Devi.

When you write that Abhimanyu who had the Avesha of Lord and Amsha of Sri Vayu had passed away falling on the battle field should not be lamented attained a new figure of glory after death the hero is shining like a Monarch in his own immortal radiance. Verily Abhimanyu has once more assumed his own body composed of the essence of the Moon that is desired by all twice born once, proving the sutra 3-3-55, for which Abhimanyu's death is not a matter of lamentation and the lesson to be taught through your version is for a sincere devotee there is nothing to fear in God, nothing to feel in death, evil can be endured and by hearing Abhimanyu's greatest fall in the war for good cause, preaches us our greatest glory is not never falling but raising every time we fall.

With humble namaskarams.

Your most humble Sisya

Sd/- **R. Seetharaman**

Rarest Archiver

A few words of Appreciation

S. Vijayasarathy
Sr. Audit Officer (Retd.)

37/8, Singarachari Street
Triplicane, Chennai

Date : 8-12-2009

Respected sir,

Words cannot express my happiness enjoyed while reading your book No. 125 namely "Profound depth of extra-ordinary nature of Śrī Bhāgavata and Harikthāmṛta Sāra".

You made sātwic to understand the depth of knowledge of Srimadananda Tirtha who has analysed in 13 places of his fine works, the two slokas namely 2-10-12 and 2-5-14 of Bhāgavata. This makes the reader to refer those fine works at least one. Your goodself have brought out in simple English to understand the satwic souls the utter dependance of all jivas right from Chaturmukha Brahma and that of Kāla, Karma and others.

On the Gītā Jayanti day you have made me to read the great mahimas of Gītācārya and that of Śrīmadācārya, while I was in hospital after undergoing two surgery (Tracheostomy done and tube inserted and thereafter, wind pipe in the throat was removed totally on account of Cancer).

The way in which you have given explanation to the word "मनलु मनेगळ माडि मक्कळु" bringing the scope of the words refered to in Bhallaveya Sruti and the one from other Sruti with respect to the present day power of colector (for easy understanding for persons like me) is very fine indeed.

From the first picture (namely Sri Trivikrama Mahaprabhu of Tirukoilur, to the last but one thrilled audience of Chennai) adorning the book, **one can conclude that the title of the book apply to the vast knowledge of Sri TSR, Advocate as well.**

Namaskaras.

Sincerely yours

Sd/- **S. Vijayasarathy**

Rarest Archiver

A few words of Appreciation

Keshav Rao Anjutgi
Joint Commissinor of labour
(Retd.) (A.P.)

"Sudama Kuteera",
16-2-751/A/57, Karan Bagh,
Beside New Housing Board Colony
Saidabad, Hyderabad - 500 059
Ph: 24067811, 24152874
Cell: 9949354181

Date : 23-12-2009

Most respected Pandit Raghavendracharyaji,

I was overwhelmed to receive your letter dated 12-12-09 enclosing therewith the newspaper cutting from the Hindu dated 30-9-09. My joy knew no bounds when I read its contents.

Honestly, you deserve such an appreciation from a well known and leading papers of India. Your services to the cause of Dwaita Vedanta can not be measured. Especially person like me who do not know Sanskrit, it is a boon. In fact, owe debt of gratitude to you because of reading your valuable books, I could know something of our siddhanta. Myself and entire family pray the Lord for your long life, happiness, peace and prosperity for the continued service to the humanity at large and Madhva clan in particular. **I do not find proper words of appreciation at the present stage of joy.**

Namaskaras.

Yours Sincerely

Sd/ - **Keshav Rao Anjutgi**

***

Rarest Archiver

A few words of Appreciation

N. Narasimhan

Plot No. 42, Hindu Colony
Sruthi Apartments,
2nd Main Road, Ullagaram,
Chennai - 91

Date : 12-12-2009

Respected Sir,

Subject : Payment of Rs. 10,000/- towards Gurukula Ashrama - Reg

Received your letter dated 17-11-09 together with a book "Vāmiki Ramayana in Nut-shell" and I furnish my opinion as follows.

"Books"

1. My days among the dead are past.

   My never failing friends are there with whom I converse Day by Day.

   I have got a good collection of Books written by Sri T. S. Raghavendran M.A. B.L., in my book shelf and I used to read one or two chapters daily.

Measure/Measurements.

2. The tailor takes the measurement with an Inch Tape to stitch pants and shirts etc.,
3. The things of liquid items like milk, oil etc., are measured in liters.
4. The grains like Rice are measured in kilos.
5. Vegitables are weighed in kilos.

Rarest Archiver

But the contents furnished by Sri T. S. Raghavendran M.A. B.L., in his publications based on Madhva Philosophy, Dwaita system cannot be measured, as there is no yard stick.

For which I would say Sri T. S. Raghavendran M.A. B.L., is doing wonderful and appreciable work.

The things are exhibited in various books based on systems with references/quotings. The instances that the lay man made to understand about the philosophy qualitatively and quantitatively is highly appreciable.

I am only a L.K.G. student in learning the system of Madhva Philosophy and going through your publication. I have learnt a small portion and to know the rest of the things. I require a long, long period.

I pray the Almighty and Srimad Acharya to bestow his blessings.

"Go Ahead" – Be sread fast.
Fast comes His grace.

All you wish All that you need within the Frame work. I wish, I wish, I wish God's blessings to you and to me too.

In one word to say you have captured the heart of all the worthy people.

I am enclosing here with a copy of my photo as required by you.

Thanking you sir,

Yours Sincerely

Sd/- N. Narasimhan.

***

Rarest Archiver

Śrī Śrī Vānamutti Perumal -
Śrī Śrī Śrīnivāsa Perumal
at Kozhikutti, Myladuthurai

Rarest Archiver

श्री श्री वादिराजतीर्थरिगे ओलिदु बन्द

श्री श्री हयग्रीव महाप्रभु

श्री सोदे श्री वादिराज मठ, सोदे

लसदास्य हयग्रीव लसदोष्ठद्वयारुण ।
लसद्दन्तावलीशोभ हयग्रीव लसत्स्मित ॥
लसत्फाल हयग्रीव लसत्कुन्तलमस्तक ।
लसत्कर्णहयग्रीव लसन्नयनपङ्कज ॥
लसत्किरीटकेयूरकङ्कणाङ्गदकुण्डल ।
हयग्रीव लसद्रत्नहारकौस्तुभमण्डन ॥
हयग्रीव लसन्मध्य लसच्चन्दनचर्चित ।
लसद्रत्नमयाकल्प श्रीवत्सकृतभूषण ॥

Rarest Archiver

॥ श्री ॥

नमोऽमन्द निजानन्द सान्द्रसुन्दरमूर्तये ।
इन्दिरापतये नित्यानन्दभोजनदायिने ॥

"Anna" ocupies a prominent part in the daily pūjā of Lord Śrī Kṛṣṇa at Udupi. This is being carried on very successfuly from the time of Great Śrī Madhwācārya to till date.

For this purpose, Great Śrīmad Ācārya has blessed with a wooden Akṣaya Pātra and silver handle measuring 1.5 feet length.

In that in Sanskrit Śrī Kṛṣṇa bījākṣara is written, and also

ॐ नमो भगवते विष्णवे अन्नाधिपतये स्वाहा ॥

is written. Śrī Swāmījī keeps this on the heap of food and then food is distributed as prasāda.

Rarest Archiver

During the 79th year Ārādhanā of Śrī Śrī 1008 Śrī Madhwa-nātha Tīrtha Śrīpādaṅgalavaru, Śrīraṅgam on 4-1-2010, Monday, Pūrva Ārādhanā day, Senior scholarly Paṇḍit Śrī D. Prahlādācārya M.A. of Bangalore released the 174th book of Śrī TSR – "Vāmanā-vatāra Mahimā" with great happiness.

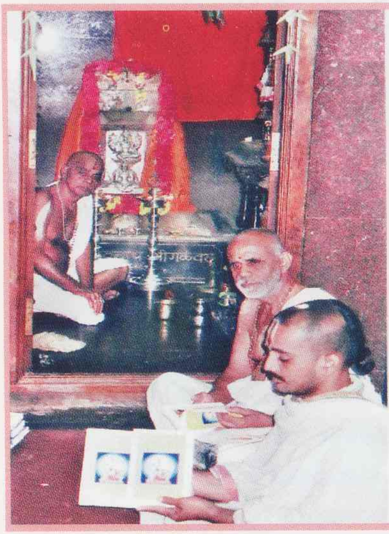
Great scholarly Paṇḍit Dr. Kṛṣṇamūrty śāstrigal of Chennai releases Śrī TSR's 175th book on "Bhagavad Gītā - Adhyāyas 3 & 4".

Rarest Archiver

Great scholarly Paṇḍit Śrī Goda Veṅkaṭe-śwara śāstrigal M.A.PhD, and Catuḥśāstra Śiromaṇi, releases Śrī TSR's 176th book – "Śrīmad Bhāgavatam – 9th Skanda–Adhyāyas 1 to 8".

Young scholarly Paṇḍit Śrī R. Veṅkaṭakrishnā-cārya of Śrīraṅgam releases Śrī TSR's 177th book – "Abhimanyu–Cynosure–Admirable Attraction'â

Rarest Archiver



Young scholarly Paṇḍit Śrī S. Yadunandanā-cārya of Śrīrangam releases Śrī TSR's 178th book – "Śrī Vādirāja Kavacam" with elaborate elucidation on the fundamentals of Sadāgamas.

During the 79th year Ārādhanā of Śrī Śrī 1008 Śrī Madhwa-nātha Tīrtha Śrīpādaṅgalavaru, Śrīraṅgam on 4-1-2010, Monday, Pūrva Ārādhanā day, Śrī TSR arranged for a sabhā on Adwaita Bhāṣya relating to Ārambhaṇādhikaraṇam.

Scholarly Paṇḍits :

(1) Śrī D. Prahlādācārya, Bangalore,

(2) Śrī Dr. Kṛṣṇamūrty Śāstrigal, Chennai,

(3) Śrī Goda Veṅkaṭeśwara śāstrigal, Chennai,

(4) Śrī R. Veṅkaṭakrishnācārya of Śrīraṅgam,

(5) Śrī S. Yadunandanā-cārya of Śrīraṅgam,

participated.

Śrī TSR had raised fourteen objections on Adwaita Bhāṣya. The Sabhā lasted for 3 hours in the morning and again 3 hours in the evening in a grand manner.

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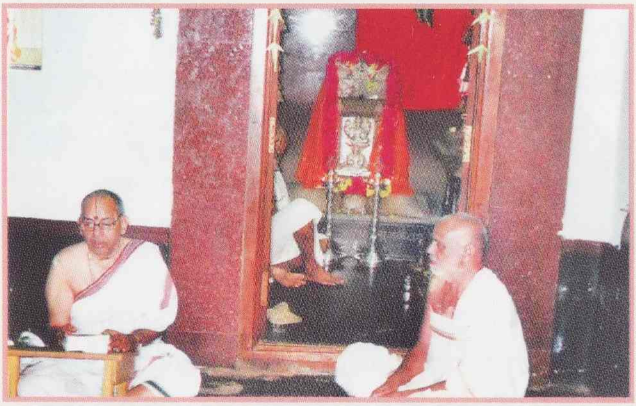
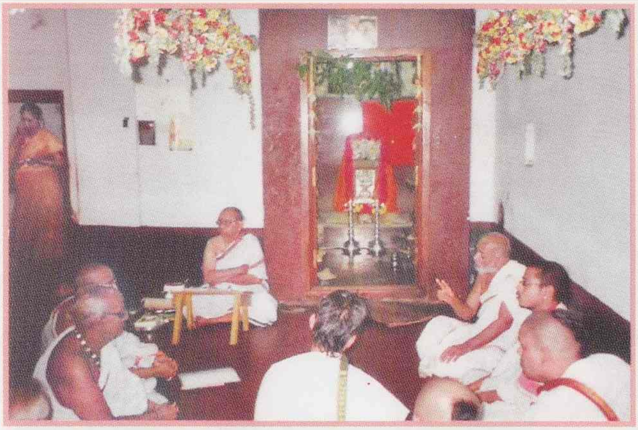
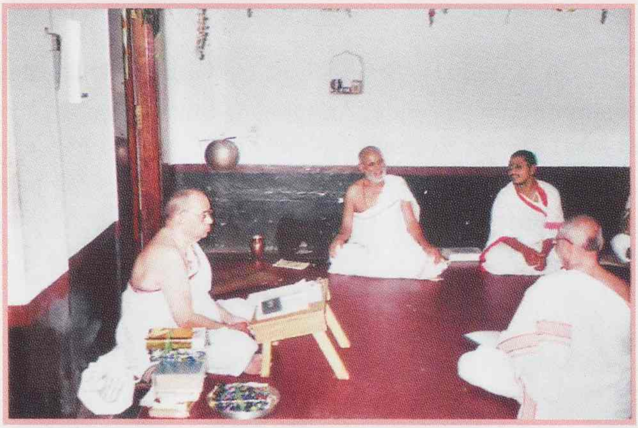
On 4-1-2010 Śrī TSR is explaining about the doubts on Adwaita under Ārambhaṇādhikaraṇam.



Śrī TSR is explaining in brief about the five books nos. 174 to 178 written by him. Śrī D. Prahlādācārya, scholarly paṇḍit is listening with all appreciation.

Rarest Archiver





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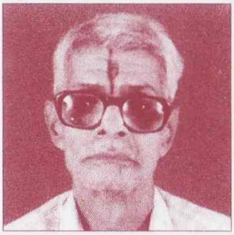

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14.03.2010

நமஸ்காரம். க்ஷேமம்.

16.03.2010 அன்று துவங்கிய விக்ருதி நாம ஸம்வத்ஸரத்தில் தாங்களும் தங்கள் குடும்பத்தினர் மற்றும் உற்றார் உறவினர்களும் தேக திடம், மன அமைதியுடன் நீண்ட ஆயுளுடன், ஸகல சௌபாக்யங்கள் பெற்று இன்பமுடன் வாழ அநுக்ரஹிக்குமாறு ஸ்ரீஹரி வாயு குருக்களை ப்ரார்த்தித்து எனது யுகாதி நல் வாழ்த்துக்களைத் தெரிவித்துக் கொள்கிறேன்.

SRI T.S.R. ON A COMMON MAN

சாதாரண முறையில் தாங்கள் அனைவரிடமும் பிரியமுடன் பழகுதல், அன்புடன் பேசுதல், நலம் விசாரித்தல் போன்ற இயல்பான தோற்றத்தில் காணப்படுகிறீர்கள். கற்றவர் என்ற பாவமோ சிறிதும் இல்லாமல் ஏனையோரை போற்றுகின்ற உங்கள் மனம் பாராட்டுக்கு உரியது. "அடக்கம் அமரருள் உய்க்கும்" என்ற வள்ளுவ பெருந்தகை வாக்கின் பிரதிபலிப்பு.

SRI T.S.R. AS A SPEAKER

மேடை பேச்சுகள் என்பது ஒரு கலை. பிறரை புண்படுத்தாது, கொண்ட கொள்கையில் உறுதிமாறாது, அதில் தெளிவும், எதிர்ப்புக்கு பதில் தரும் திறனும், மாற்று கருத்துள்ளோரையும் வியக்க வைக்கும் திறனும் உங்களிடம் நிறையவே உள்ளன.

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SRI T.S.R. ON A WRITER

எழுத்தாற்றல் என்பது எளிதல்ல. ஒரு பொருளைக் குறித்து எழுத வேண்டுமென்றால் அப்பொருளின் சாதக பாதகங்களைப் பூர்ணமாக உணரவேண்டும். ஆதாரமான ப்ரமாணங்கள் ஆதார நூல்கள் போன்றவற்றில் புலமை வேண்டும். நம் படைப்பு அனைவரையும் கவரவேண்டும் என்ற எண்ணம் வேண்டும். பல நூல்கள் ஆராய்ந்து தெரிந்த பின்னரே நூல் படைப்பு இனிது பலனளிக்கும். தங்களிடம் அத்தகுதிகள் பூர்ணமாக உள்ளதென்பதற்கு தங்கள் நூல்களே சாக்ஷி.

SRI T.S.R. AS AN ORGANIZER

நிகழ்ச்சிகள் எவ்வாறு நடத்துவதென்பதற்கு சபா நடவடிக்கைகளை மிக லாவகமாக தாங்கள் கையாளும் திறன் ஒரு நிகரற்ற சரித்திரம். ஒரு சில ப்ரச்சினைகள் எதிர்ப்பட்டால் மிக சாதுரியமாக சமாளித்து சாதனை படைக்கிறீர்கள்.

SRI T.S.R. AS A LAWYER

இது குறித்து நான் ஒன்றும் அறியாதவன் ஆயினும் கோவை வாசிகள் தெரிவிப்பதிலிருந்து இத்துறையிலும் மிக்க வல்லமை பொருந்தியவர் என கேள்விப்பட்டுள்ளேன்.

மேலே கூறிய " பஞ்ச ரூபங்கள் " கொண்டுள்ள தாங்கள் பல்லாண்டு வாழ பிரார்த்திக்கிறேன். தங்கள் குமாரர் ஸ்ரீவிட்டல் அவர்களுக்கும் என் யுகாதி வாழத்துக்கள்

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॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

रुक्मिणीशविजयः

Rukmiṇīśa Vijaya

पंचमः सर्गः – Fifth Sarga

श्लोकाः १ तः ५९

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॥ ॐ श्रीकृष्णार्पणमस्तु ॥

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Śloka No.	Subject
1.	Śrī Krsna who is most capable, drank the forest fire in the night and protected all the gopālakas. Due to His diving in Yamunā River, His body would have become very cold. By this heat, He got rid off, that cold.
2.	Drinking of forest fire by Śrī Kṛṣṇa is described as a great feat by all. But it is not so, because Agni had reached its house – namely the Mouth of the Lord.
3.	Śrī Kṛṣṇa after swallowing the forest fire left for Bṛndāvan along with His devotees who worship His Pādas.
4.	When Śrī Kṛṣṇa drank forest fire, then out of anger, Summer season sought the help of the SUN and caused burning heat.
5.	By Vasantakāla season, the heat of summer was being won over. The summer out of anger made the flowers in the trees dry and made them to fall down.
6.	The summer season appeared to be an enemy to Lord Śrī Kṛṣṇa. This is because during summer, the water sources all become dry and what all are created by God, are destroyed and it looks so.
7.	In Vasantakāla, the heat of the summer was reduced. The trees gave shade and the parrots and other birds were happy. But one daitya with poison was like a tree, with the boon of Chaturmukha.

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Śloka No.	Subject
8.	That daitya though came in the rūpa of a pleasant tree in the forest of Murāri, still he was giving poison and trouble to all. It is daitya's nature and swabhāva.
9.	The daitya in the form of poisonous tree was destroying all the birds, animals etc. in Bṛndāvan. He was thus courting enmity of Chaturmukha who bestowed boon on him.
10.	Generally each creature will have poison at a particular limb of it. But this daitya had poison through out his body, namely in the trunk, leaves, flowers, fruits etc.
11.	Nobody can describe the strength and gravity of poison of that tree. Even Balarāma who is himself Ādiśesha was unable to withstand and fell down unconscious.
12.	Though the tree had fruits, leaves, branches and looked with beauty and sober, still the daitya had poison in him. He appeared like a Sādhu, but by nature was deadly cruel person.
13.	That Asura was named as 'Ugra' which was very apt and appropriate because he was giving untold miseries and hindrances to the innocent people.
14.	Śrī Kṛṣṇa by one stroke dismantled the asura tree and threw it on the cows who were all daityas who had come in that form, as cows. By one stroke, He had two objects fulfilled splendidly.
15.	Śrī Vādirāj Mahān describes about the cruelty of heat in a remarkable way. (a) Śiva has Gaṅgā on his head due to this (b) Śrī Viṣṇu sleeps in the sea due to this (c) Chaturmukha Brahma takes abode in the lotus flower.

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Śloka No.	Subject
16.	Even ṛshis have fire on all their four sides and do japa of Śrī Hari. For Aparoksha Jñānins which is impossible and difficult.
17.	Vāyu was making cool of Bṛndāvan. At that same time, Vāyu was aggravating the forest fire. This is correct because persons who oscillate will do both.
18.	The people in the city could not feel the misery of the heat because they were happy in company with their wives and enjoying pleasures.
19.	Śrī Kṛṣṇa's by His Face by the merciful look rays and by His anugraha (Kāruṇya) by that, He poured down and saved from the heat at Gokula.
20.	Marriage of Nīlā daughter of Gopālaka Kumbhaka, by Śrī Kṛṣṇa. Śrī Kṛṣṇa subdued the seven bulls before such marriage.
21.	After the marriage with Nīlā by Śrī Kṛṣṇa, a daitya in the form of donkey came to Gokula who was killed. That daitya by swabhāva was also a donkey.
22.	Gopālakas along with Śrī Kṛṣṇa went to the place where that daitya Khara was dwelling. For sātwic souls, the food and satisfaction, is elimination of haters of God.
23.	Balarāma under the mandates of Śrī Kṛṣṇa killed that Kharāsura – donkey. Balarāma had palm tree as his flag and this asura wanted to destroy them and so naturally in turn Balarāma destroyed that asura.

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Śloka No.	Subject
24.	That asura started kicking by raising its back two feet. This actually helped Balarāma to catch hold of them and to throw it like a ball.
25.	That asura was thrown high in the air, just like children throw stones to get fruits from the trees.
26.	Then Dhenukāsura – that donkey fell down with huge body and crushed many many palmyra trees of that fall.
27.	Śrī Kṛṣṇa saw that asura was killed by Balarāma, in order to justify the name given to His elder brother as Balarāma, by Gargāchārya.
28.	Balarāma also killed the enemy of Śrī Kṛṣṇa, by name 'Pralambāsura'. Balarāma also eliminated Māyāputra by name Vyoma effortlessly.
30.	All the clouds in order to please Lord Śrī Kṛṣṇa became of the same colour – blue black. Then they started pouring rains bringing happiness to all.
31.	For those clouds, Varuṇa in the charioteer. For those who have taken shelter under Viṣṇupāda, will help always others and there is no wonder in it.
32.	In the world, clouds give water and removes the misery of the people. By nature, the wind is against them. Still the winds were co-operating with the clouds in that Bṛndāvan.
33.	Since the śabda 'Payodhara' is applicable to clouds as well as to the breasts, the author makes splendid comparison with sky and stomach, lighting and side glances, so on.

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Śloka No.	Subject
34.	The clouds gave few drops of water by that the rivers and other water sources became full. This is the truth, because a person always in Viṣṇupāda (sky) even small grant, will be large.
35.	By the arrival of clouds, the power however great, it may be for the summer, was taken away by them. This is true. A wicked person whatever may be his capacity will not shine always.
36.	Summer season was totally defeated by Śrī Kṛṣṇa. It left of by creating forest fire. Śrī Krṣṇa again drank that forest fire and saved all.
37.	Śaratkāla is compared to the śāstras of Śrī Madhvāchārya. It removes the dirt in tanks and rivers, then make them full with clean water, śāstras of Śrī Madhva removes all the dirt and darkness. Then fills up with good attributes to attain Moksha.
38.	In this śloka the comparison is made splendidly as under by Śrī Vādirāja Mahān. Lotus flowers, Śaratkāla, Saraswati Devi, Śesha deva, good smelling wind, Madhva śāstra, dirt and mud with sins, those who have good mind and those who follow the mandates of śāstras and so on.
39.	Malaya Māruta in Śaratkāla had its coronation. This was like Śrī Vāyudeva had the Paṭṭābhiṣeka as Śrī Ānandatīrta.
40.	Description of winter season is made. It is compared to the faces of separated women and made the prakāśa of Sūrya to diminish.

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Śloka No.	Subject
41.	Sūrya had agni in his two hands was unable to bear the cold and out of misery entered the sea. Then about others who were unable to bear the cold, it need not be described.
42.	The Gopikā Kannikās wished to marry Śrī Kṛṣṇa as their husband. To achieve that object, they performed Kātyāyani Vrata with devotion.
43.	The Gopikā Kannikās felt shy to request before Śrī Kṛṣṇa directly about their desires. So they requested Durgā, sister of Śrī Kṛṣṇa for their help.
44.	Gopikā women did Pūjā to the Goddess Lakshmi also because she is most dear to Him always. They did not want to displease Her and so these women worshipped Her.
45.	They poured flowers at the Lotus Pādas of Mahālakṣmī. They did so, because that Lakshmi may decorate their heads with flowers considering them as their younger sisters. Applied kumkum etc. like in the same way.
46.	They submitted Betelnet, and leaves to Kātyāyani devi in the hope that Śrī Kṛsna will give them, the betel leaves but after massazing in His mouth.
47.	Those who like to attain Me, should do Pūjā only to Me but not to Mahālakṣmī. To make home this point, Śrī Kṛṣṇa brought all their clothes and sat on a tree.
48.	The śabda 'Ambara' denotes both clothes as well as 'Ākāśa'. This Ākāśa is not the one which can be seen by the eyes. When this is so, how can Ambara be seen ?

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Śloka No.	Subject
49.	Śrī Kṛṣṇa saw the gopikās with their mouths shut and were shivering in cold. Śrī Kṛṣṇa gave them back their dresses after indicating to them that they were eligible for His touch.
50.	Śrī Kṛṣṇa then asked the Gopālaka boys to get food from the Yajña-śālās where brāhmins were ready with food.
51.	Though the gopālakas were starving by themselves, still they begged for food to Śrī Kṛṣṇa. This is the swabhāva of sātwic souls who do not do efforts for them in a self-fish way.
52.	The brāhmins did not give food because they were afraid that obstacles may come in their path, if such offerings are made in the middle before Yagya's completion.
53.	The wives of the brāhmins readily and gladly submitted food to Śrī Kṛṣṇa. By this, they had the future Mukti, definitely in their hands. It is not told that Purushas alone are entitled to the grace of Śrī Purushottama.
54.	Śrī Kṛṣṇa took such food as well as the entire offerings made to the Parvata, intended for Devendra, for Himself.
55.	Śrī Kṛṣṇa remained in Govardhana Parvata in one rūpa and in another rupa along with Gopālakas, He encircled that mountain. He made Indra to get anger to justify his name as 'Śatamanyu'.
56.	Though Indra had thousand eyes, still he did not understand the mahimās of Śrī Kṛṣṇa. He ordered the clouds to flow torrential rains continuously at Gokula.

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Śloka No.	Subject
57.	When Indra did so, Lord Śrī Kṛṣna lifted the mountain and protected all.
58.	Though Śrī Kṛṣṇa alone is the independent support for the Universe, still to show it as example, He held that huge mountain by His small finger, when He was seven years old.
59.	This great Mahākāvya called as 'Rukmiṇīśa Vijaya', is done by the Viṣṇu-Bhakta and Uttama Śrī Vādirāja Mahān. Such work gets completed by its 5th Sarga which gives happiness even to devatās in Swargaloka.

Like this, the fifth sarga done by Śrī Kavikula Tilaka Śrī Śrī Vādirāja Mahān comes to end.

Om Śrī Kṛṣṇārpaṇamastu.

* * *

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|| श्रीः ||

|| श्री लक्ष्मीवेङ्कटेशो विजयते ||

|| श्री हयवदन मध्वेश पाहि ||

रुक्मिणीशविजयः

Rukminīśa Vijaya

पंचमः सर्गः – Fifth Sarga

Ślokas 1 to 59

Śloka 1

श्रीकृष्णकृतदावाग्निपानम्

Drinking of forest fire by Śrī Kṛṣṇa

स यामुनाम्भस्यवगाहनोत्थशरीरशैत्यं शमयन्निवेशः ।
निशि प्रवृद्धं नवकाननाग्निं पपौ दयालुः स्वजनस्य गुप्त्यै ॥ १ ॥

सः ईशः = समर्थः, दयालुः श्रीकृष्णः निशि = रात्रौ, प्रवृद्धं नवकाननाग्निं = नूतनदावाग्निं, स्वजनस्य = बन्धुजनस्य, गुप्त्यै = रक्षायै, पपौ = पीतवान् ॥

That Śrī Krsna is most capable drank the new forest fire in the night which arose to destroy all and by that Śrī Krsna protected all His relatives and others.

Śrī Vādirāja Mahān describes this glory of Lord Śrī Kṛṣṇa, by the addition of reason as to why Śrī Kṛṣṇa did so, in order that even common ordinary persons can visualise and appreciate that situation.

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यामुनं = यमुनासम्बन्धि, अम्भः = जलं, तस्मिन् अवगाहनेन = निमज्जनेन उत्थं = उत्पन्नं, शरीरशैत्यं, शमयन्निव = परिहरन्निव ।

Śrī Kṛṣṇa became very cool and drenched due to this connection with the river Yamunā diving episode of Kāliṅga Sarpa. Now, He did drink the forest fire, so as to dry Himself out of cold and dry up His Body.

Note :

Śrī Vādirāja Mahān is superb in putting the incident of Śrī Kṛṣṇa's drinking the forest fire and saving the gopālakas, cows etc.

The Taittareya śruti states :

"अग्निर्हिमस्य भेषजम्" इति ।

Fire is the medicine for snow or fog. The idea is taken from this śruti and so this work of Śrī Vādirāja Mahān has equality to Vedas.

श्रुतितुल्यत्वम् प्रतिपादयति ।

Mantrālaya Mahān in his "Śrī Kṛṣṇa Chāritra Manjari" states (in the verse 5) :

दावाग्निं तत्र पीत्वा, समपुषदनुगान् गोपकानाविषण्णान् ।

Śrī Kṛṣṇa drank the forest fire and saved the friends of Him, namely the gopālakas who were subjected to great agony and sufferings.

Note :

(a) ईशः = समर्थः - That capable person. By this, Śrī Vādirāja Mahān brings several capacities of Śrī Kṛṣṇa. Only few are given below. Mahā Viṣṇu Purāṇa states :

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अल्पशक्तिः असार्वज्ञं पारतन्त्र्यं अपूर्णता ।
उपजीवकत्वं जीवत्वं ईशत्वं तत् विपर्ययः ॥

So In the case of Īśa, Śrī Krṣṇa, His capacity is infinite and unlimited.

(b) Under the sūtra ॐ संभोगप्राप्तिरिति चेन्न वैशेष्यात् ॐ (1-2-8) Bhāshya states :

सर्वज्ञाल्पज्ञताभेदात् सर्वशक्त्यल्पशक्तितः ।
स्वातन्त्र्यपारतन्त्र्याभ्यां संभोगो न ईशजीवयोः ॥ इति ।

So for that independent Purusha, Śrī Krṣṇa, Īśa, this drinking of new forest fire is not a big feature.

c) Śrīmad Āchārya in Viṣṇu Tatwa Nirṇaya as :

ईशं समाश्रित्य तिष्ठन्ति मुक्ताः संसारसागरात् ॥
यथेष्टभोगभोक्तारः ब्रह्मा वा उत्तरोत्तरम् ॥

All those who are liberated from the transmigration, find their shelter under God Śrī Krṣṇa.

SUMMARY

(1) Śrī Krṣṇa in order to give proper teachings to the Kālinga Sarpa dived in the waters of Yamunā. Due to immersing Himself in waters, His Body would have become very cold.

(2) In order to remove the coolness of the Body, Śrī Śrī Krṣṇa drank the forest fire there in the midnight.

(3) Thereby Śrī Krṣṇa protected all the Kith and Kin at that midnight. All activities of Śrī Krṣṇa, is only to protect the sātwic souls as stated in the sūtra ॐ न प्रयोजनवत्वात् ॐ (2-1-33), **and there is no use to Him at all.**

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Śloka 2

श्रीकृष्णकृतदावाग्निपानम्

Drinking of forest fire by Śrī Kṛṣṇa

स्तुवन्तु सर्वे वनवह्निपान-
कृतानुभावं न वयं मुरारेः ।
स्वजन्मभूमिं शिखिनि प्रविष्टे
क ईशितुस्तेन कृतोऽनुभावः ॥ २ ॥

सर्वे जनाः मुरारेः श्रीकृष्णस्य वनवह्निपानकृतानुभावं दावाग्निपानकृत-सामर्थ्यं स्तुवन्तु वर्णयन्तु ।

Let all the persons shall praise Śrī Kṛṣṇa, who is the enemy of the Rākshasa by name 'Mura', for having done the glorious act of drinking the forest fire.

वयं तु न स्तुमः ।

But the author states, as we do not praise Him for that.

कुतः । Why ?

शिखिनि वह्नौ, स्वजन्मभूमिं स्वोत्पत्तिस्थानं मुखम् ।

This is because, the origin for fire is from the Mouth of Lord Śrī Kṛṣṇa.

The Śruti and Purusha Sūkta states :

"मुखादिन्द्रश्चाग्निश्चे"ति श्रुतेः ॥

The Mouth of Paramātmā is the birth place of fire.

प्रविष्टे सति तेन ईशितुः = समर्थस्य श्रीकृष्णस्य कोऽनुभावः कः प्रभावः ।

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When the fire entered its place of origin, where is the need to praise Śrī Kṛṣṇa, is the inner tone. It is very normal and customary is the explanation. This is a splendid way of praising the Lord Śrī Kṛṣṇa, that nothing is wonderful in this case and all are only normal and ordinary, because **He alone is a delight or a wonder.**

कुतः सम्पादितः ।

How He earned such a feat.

वह्नौ स्वजन्मभूमिं प्रविष्टे सति श्रीकृष्णस्तुतिकरणं व्यधिकरणमिति भावः ।

When a person enters his normal house, it is not prudent or proper to extol, the house, namely here Śrī Kṛṣṇa.

Such way of praising Śrī Kṛṣṇa is really marvellous and there is no match for Śrī Vādirāja Mahān. He is unique in this respect.

This Alankāra is called :

व्याजस्तुतिरलङ्कारः ।

Note :

By this Śrī Swāmi emphasises to the devotees that Śrī Kṛṣṇa is Paramātmā Śrī Viṣṇu Himself who is mainly described in Purusha Sūkta.

तस्मिन् काले महाराजा रामेव अभिधीयते ।
यथा हि पौरुषे सूक्ते विष्णुरेव अभिधीयते ॥

and that Śrī Viṣṇu is Śrī Kṛṣṇa.

* * *

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Śloka 3

व्रजप्रवेशः

Entry to Gokula

स्वजनैर्निजपादाब्जभजनैः सहितस्ततः ।

व्रजमर्जितसर्वार्थव्रजं निविविशेऽच्युतः ॥ ३ ॥

निजपादाब्जयोः भजनं येषां तैः स्वजनैः सहितः, अच्युतः, ततः कालीयह्रदात् आर्जितः उपार्जितः सर्वार्थव्रजः = समस्तपुरुषार्थसमूहः यस्य सः ।

Śrī Kṛṣṇa who is imperishable who has acquired and amassed the glory of all objects of life, entered Gokula.

व्रजं (व्रजा गोष्ठाध्वसञ्चया इति रत्नमाला) निविविशे प्रविष्टवान् इत्यर्थः ॥

He did so along with His Kith and Kin from the Yamunā pool and who always worship His lotus like Pādas.

Śrī Vādirāja Mahān brings home the following important truths here :

(1) अच्युतः = Is the name used here for Śrī Kṛṣṇa to show hat He is never disturbed anyone. The fire that entered His mouth did not do any harm or Vikāra in Him. To highlight this point, this śabda is used.

(2) स्वजनैः निजपादाब्जभजनैः = Whoever does worship of His lotus Pādas is always protected by Him. He is steady (अच्युतः) always in His promise. He protects great gods like Chaturmukha Brahma, Rudra and others. Śrīmad Āchārya cites an authority in the first sūtra ॐ अथातो ब्रह्मजिज्ञासा ॐ from the Brahma Vaivarta Purāṇa :

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ब्राह्मे ब्रह्मवैवर्ते च—

श्वपचादपि कष्टत्वं ब्रह्मेशानादयाः सुराः ।
तदैव अच्युत यान्ति एव यदैव त्वं पराङ्मुखः ॥

If Achyuta, were to turn His merciful Face away from us, then we would be reduced to a positin, worse than that of dog-eater. These are the words of Chaturmukha who is a "Ekānta Bhakta".

By this Śrī Vādirāja Mahān brings home that Śrī Kṛṣṇa is Achyuta, never slips from the vedic mandates and always protects His true devotees, whatever may be there temporary misdeeds or ignorance. Further the adoration of the lotus Pādas of the Lord is a sine-qua-non.

उदीर्णं अजरं दिव्यं अमृतस्यंदि अधीशतुः ।
आनन्दस्य पदं वन्दे ब्रह्मेन्द्राद्यभिवन्दितम् ॥

SUMMARY

(1) After swallowing Agni, that Śrī Achyuta (Śrī Kṛṣṇa) along with Kith and Kin entered Bṛndāvan.

(2) Śrī Kṛṣṇa entered with those, who always meditate on His Lotus Pādas.

(3) That Bṛndāvan was full with all articles which were desired for.

In Madhva Vijaya 8-3, it is mentioned as :

पुर एव पूरितमपूरयत् पुनः
ननु कृष्ण एष परमार्थसंख्यया ॥

Earlier in the Dwāpara Yuga, Śrī Kṛṣṇa filled up that broad and covetable Dwārakā city with Uttama Vastus again, even though the city was already full and

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complete in all respects. Same is the case here, in respect of Bṛndāvan mentioned above.

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Śloka 4

ग्रीष्मर्तुवर्णनम्

Description of Summer season

निजबलकरमग्निं कृष्णपीतं निशम्य
ज्वलित इव ससूर्यः प्रादुरासीन्निदाघः ।
स्वकृतिमथ सनाम्ना निर्णिनीषुर्विचिन्त्य
द्रुतमृतुपतिनेव प्राप गोपो वनान्तम् ॥ ४ ॥

ग्रीष्मर्तुं वर्णयति ।

Summer season is described now.

निदाघः = ग्रीष्मः । निजस्य = स्वस्य बलं परसन्तापकरणसामर्थ्यं करोति इति निजबलकरम् । ग्रीष्मोऽहि दावाग्निना लोकान् सन्तापयतीति भावः ।

It is only the SUMMER season, by its strength, by that fire brings for all the worlds, misery and heat.

अग्निं = दावाग्निं, कृष्णेन पीतं, निशम्य = श्रुत्वा, ज्वलित इव = स्वसहायनाशजन्यकोपात् प्रज्वलित इव, ससूर्यः एकस्मिन् सहाये गते सहायान्तरेण कार्यं साधयामीति वा, सूर्येण सहितः सन्, ग्रीष्मे सूर्यस्य अतितैक्ष्ण्यात् इति भावः ।

The Summer season, on hearing that the forest fire was drunk by Śrī Krṣna, was upset because that forest fire which was helping in scorching the world was drunk by Śrī Krṣna.

So, the Summer season joined with its another ally (friend) partner – namely the SUN and fiercely started burning in anger.

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Devotees can appreciate the beauty and the niece way of explanation given here by Śrī Vādirāja Mahān, in describing the simple fact, that the SUN was very hot during the SUMMER.

अथ = ग्रीष्मप्रादुर्भावानन्तरं, गोपः = श्रीकृष्णः, स्वकृतिं = स्वकार्यं सनाम्ना = माधव इति समानं नामधेयं यस्य तेन, ऋतुपतिना = ऋतुश्रेष्ठेन वसन्तेन सह, विचिन्त्य, निर्निनीषुरिव = निर्णेतुं इच्छुरिव, द्रुतं = शीघ्रं, वनान्तं = वनमध्यं, प्राप ।

Then Śrī Krṣna as if desirous of working out His future plans of deeds entered into the middle of the forest, to discuss with His name sake.

Which means Summer was over and then the next Spring season has started. The name of Śrī Kṛṣṇa as well as spring season are the same called **'Madhu'**.

"एकनाम्नोः सदा प्रीतिः" इति वसन्तस्य समाननामत्वेन श्रीकृष्ण-सुहृत्वमिति भावः ॥

In the case of persons having the same name, there will be love and affection towards each other as natural process. Spring season is called "Vasanta Kāla" as well as 'मधु' and Śrī Krṣṇa is called as 'मधु' ।

Then how can there be Summer and Spring be available at the same time. The explanation to this, of two fold.

(i) Wherever Śrī Kṛṣṇa is present, it is Spring only and it will be cool only for all the sātwic souls. He has taken Avatāra in Chandra dynasty.

(ii) Summer and Spring both are opposite. How is it possible to remain at the time. It is fully possible because of His Achintya Aiśwarya Śakti.

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(iii) Vasanta Kāla has been told as the friend of Śrī Kṛṣṇa. This is because, when there is concurence of names, then for that factor only, a sort of friendship would develop even though they may not know each other earlier is seen in the jagat.

एकनाम्नोः सदा प्रीतिरिति वसन्तस्य समाननामत्वेन श्रीकृष्ण-सुहृत्त्वमिति भावः ।

Paramātmā having the name 'Vasanta' can be seen under the sūtra : 1-4-10

ॐ ज्योतिरुपक्रमात्तु तथा ह्यधीयते एके ॐ

In that the Upanishad Vākya "वसन्ते वसन्ते ज्योतिषा यजेत" is discussed. In every Spring, do Jyotishṭoma Yāga is the meaning for this. 'वसन्ते' when taken as denoting Paramātmā, it is वसन्तिश्च वसन्ततः which means Paramātmā is present everywhere and He is all pervasive and He is सर्वव्यापि ॥

* * *

Śloka 5

ग्रीष्मर्तुवर्णनम्

Description of Summer season

तापे तद्वनमाधवेन विजिते भास्वत्प्रभासम्भवे
दावे च व्रजमाधवेन दमिते ग्रीष्मो जजृम्भे क्षणात् ।
कोपेनेव वसन्तपुष्पनिचयं शुष्कं विधायानिलं
तप्तं चम्पककम्पितांश्च मधुपान् मूकान् पिकादीन् खगान् ॥५॥

सूर्यस्य भास्वतः प्रभया सम्भवो उत्पत्तिः यस्य स तथा तस्मिन् तापे सन्तापे तद्वनस्य वृन्दावनस्य सम्बन्धिना माधवेन वसन्तेन विजिते तरु-

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च्छायादिना निर्जिते सति । अनेन ग्रीष्मसहायसूर्यस्य कृष्णसहायेन वसन्तेन पराभवः जात इति द्रष्टव्यम् ।

The Summer season with the help of the heat of the SUN was shining. But it was being won over by the Spring – Vana Mādhava.

The forest fire was also subdueded and minimised by the Mādhava of Gokula.

Then the summer season in anger rendered dry the blossoms of the spring time, made the cool breeze hot, the bees shaken by the fear of champaka flowers, The cuckoos and other birds were made dumb. It began to blaze brightly in an instant.

पिकादीन् खगान् पक्षिगणान् मूकांश्च विधाय उष्णकाले पक्षिणो वृक्षकोटरेषु मूकीभूय तिष्ठन्तीति भावः ।

The birds became dumb and silent, because during summer they take shelter in the trees and do not travel much. Hence they become silent.

* * *

Śloka 6

ग्रीष्मर्तुवर्णनम्

Description of Summer season

पाथः शीतमशीतलोष्णधरिणीं भास्वद्ढलेनोष्णय-
न्नूर्ध्वं गन्धवहं नयन् त्रिवृतमप्यम्मात्रपात्रं वपुः ।
कुर्वन् कृष्णकृतेर्विरोधमिव तद्वासं च वाः शेषयन्
विश्वं तस्य वशं दवेन च दहन् वैरीव सोऽदृश्यत ॥ ६ ॥

Śrī Vādirāja Mahān explains the unbearable nature of the summer season in various ways.

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स ग्रीष्मः "यतो वा इमानि भूतानि जायन्त" इति श्रुतेः विश्वस्य कृष्णसंसृष्टत्वं निशम्य कृष्णकृतेः श्रीकृष्णकर्मणः विरोधं कुर्वन्निव । कृष्णेन यद्यद्वस्तु यादृशं कृतं तस्य तस्य वस्तुनः वैपरीत्यं कुर्वन्निव शीतं शीतस्पर्शयुक्तं पाथः उदकम् । "कबन्धमुदकं पाथः" इत्यमरः । शीतला च सा उष्णा च शीतलोष्णा सा न भवतीति अशीतलोष्णा सा चासौ धरिणी च ताम् अनुष्णाशीतस्पर्शवर्ती भूमिमित्यर्थः ।

The Summer season looked like an enemy in topsy-turvying the whole creation of Śrī Krsṇa. By the power of the SUN, the water which was cool was made hot. The earth which is neither cool nor hot was made very hot.

The summer made the wind which blows always cross wise to blow upwards.

It made the body which is made up of fire, earth and water fit for water. It dried up even the water which is the abode of Lord Śrī Nārāyaṇa. It reduced to ashes the forest creatures.

Thus the summer had under its control the whole jagat.

अनेन अर्कस्य तैक्ष्ण्यं भूजलादीनामौष्ण्यं चक्रवातोत्पत्तिः पिपासा जलशोषणं दावाग्निना वनस्थप्राणिनाशश्चेति ग्रीष्मधर्मा वर्णिताः ॥

By this, the heat of summer and its making the water sources dry, all are described.

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Śloka 7

उग्रासुरवधः

Killing of Ugrāsura

सुच्छायैः शुकमण्डितैः शुभफलैरुद्यत्प्रसूनोद्गमै-
र्वृक्षैर्माधवपक्षगैः प्रशमिते खेदे निदाघोद्भवे ।

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दैत्यः कोऽपि तरुत्वमेत्य वरतस्तत्पक्षपातीव त-
च्छायावाससुखात्सहस्रगुणितं शोकं वितेने वने ॥ ७॥

सु = निबिडा छाया येषां तैः शुकैः कीरैः मण्डितैः = अलंकृतैः, शुभानि फलानि येषां तैः, उद्यत्प्रसूनानां = प्रकाशमानकुसुमानाम्, उद्गमो येषां तैः माधवपक्षगैः = वसन्तपक्षपातिभिः वृक्षैः निदाघोद्भवे = ग्रीष्मोद्भवे खेदे श्रमे प्रशमिते सति,

The distress caused by the Summer heat was allayed or reduced by the trees which are partial to the Spring (Vasanta Kāla). How the trees are partial to the Spring, is explained by stating :

(i) That they have dense shades

(ii) They were being adorned by parrots.

(iii) They have very good fruits.

(iv) They have produced shining flowers.

At that time,

कोऽपि = कश्चन दैत्यः, वरतः = ब्रह्मदत्तवरात्, वने = वृन्दावने, तरुत्वं = विषवृक्षत्वम्, एत्य,

Some daitya who did penance towards Chaturmukha Brahma and by his boon was standing as a poisonous tree in Bṛndāvan.

तत्पक्षपातीव ग्रीष्मपक्षपातीव, तच्छायावायुसुखात् तेषां वृक्षाणां छायानिवासजन्यसुखात् सहस्रगुणितं = सहस्रगुणपरिमितं ततोऽपि अधिकं इत्यर्थः । शोकं = दुःखं, वितेने = चक्रे ॥

That poison tree acted as partial to the Summer season, in the sense, that the tree gave hundred fold distress to the people who took shelter under it for shade. It would be better to stand at the scorching than going under this poisonous tree for shade,

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because the trouble created by that tree, was many fold than the summer hot season.

Śrī Mantrālaya Mahān in his Śrī Kṛṣṇa Chāritra Mañjari states in the 4[th] verse as "दुष्टवृक्षच्छिदव्यात्"—

Śrī Kṛṣṇa who cut off and destructed the poisonous tree, shall protect us. That tree was a devil/demon who had taken up the shape of a tree and furher that devil had the boon of Chaturmukha Brahma also.

* * *

Śloka 8

उग्रासुरवधः

Killing of Ugrāsura

तरुत्वमप्याप्य वनं मुरारे-
रदूषयद्धन्त विषैः समन्तात् ।
स्वनासिकाच्छेदमपीह सोढ्वा
खलो निरुन्धे खलु सत्प्रयाणम् ॥ ८ ॥

स दैत्यः तरुत्वमपि = दर्शनाभिवादनहीनयोनिमपि, आप्य = प्राप्य, मुरारेः = श्रीकृष्णस्य, वनं = वृन्दावनं, समन्तात् = परितः, विषैरदूषयत् = दुष्टमकरोत् ।

That daitya though he became a tree by which he was unable to speak, or see, still by that figure of tree itself, he started spoiling the Bṛndāvan Forest of Śrī Kṛṣṇa, who is the enemy of Mura. He spread the poison all round the forest and started spoiling the same.

हन्त = कष्टम् ।

It is highly miserable.

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तथाहि । इह लोके खलः = दुर्जनः, स्वनासिकाच्छेदमपि सोढ्वा = मर्षित्वा स्वनासिकां छित्वाऽपीत्यर्थः ।

In this world, a wicked person, even though his nose is cut off still,

सतां प्रयाणं = गमनं निरुन्धे खलु अपशकुनं कृत्वा गमनप्रतिबन्धं करोति हि इत्यर्थः ॥

he would obstruct the journey of the virtuous people. He would do it even at the cost of chopping off his own nose.

Śrī Vādirāja Mahān brings a glorious feature of the wicked who act in the world. They would not mind looking something for themselves and they would be much interested in harming others. They by nature would be able to tolerate and withstand their pain and agony, in the pleasure they get when they harm good people. Seeing their sufferings, they would even forget their pains. Here the cruel devil was able to tolerate by remaining as tree with many handicaps but was happy that he was able to bring so much harm to the people of Bṛndāvan.

Such qualities, one can see in the character of Duryodhana, Jarāsandha and other various demons and wicked souls. Though they were born in Kshatriya Kula and were kings, still their henious activities did not stop. Because their nature is so and wherever they are, they will bring trouble to sātwic souls.

* * *

Śloka 9

उग्रासुरवधः

Killing of Ugrāsura

विनाश्य वृन्दावनवासिपक्षिमृगादिनानाविधजीववर्गम् ।
वरप्रदातुस्तरसा विधातुरसौ विशङ्को विदधे प्रतीपम् ॥९॥

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असौ = विषवृक्षरूपी दैत्यः, विशङ्कः = निःशङ्कः सन्, वृन्दावनवासिनां = पक्षिमृगादिनानाविधजीवानां, वर्गं = समूहम्, तरसा = जवेन, विनाश्य, वरप्रदातुः स्वस्य वरप्रदातुः ।

That poisonous tree – daitya without fear of hesitation killed all the birds, deer and others living in Bṛndāvan.

By this, that daitya tree did injustice and did antagonistic deed to Brahman. How is explained as :

विधत्ते इति सृष्टिं करोति इति विधाता सृष्टिकर्ता, तस्य ब्रह्मणः प्रतीपं = विरोधं विदधे, तत्सृष्टस्य जीववर्गस्य नाशकारणमिति भावः ।

Chaturmukha Brahma was the bestower of boons to that Asura called Ugrāsura. Then by killing the hosts of the various kinds of creatures living in Bṛndāvan, he did injustice and harm, to the person who helped him. This is so because, Chaturmukha Brahma is the creator of all these creatures (as per the mandate of Śrī Hari) and to kill them, is totally immoral, illegal and unjustified. That demon has totally forgotten the person, who has done help to him. This is asuric and devilish nature.

कृतघ्नाः खलु दुर्जनाः स्वोपकारिणामपि अपकारं कुर्वन्ति इति भावः ।

Only those wicked who forget the help done to them, would result and resort in such henious deeds.

By this Śrī Vādirāja Mahān brings to our notice various wicked souls, who did so, which we can find in great Purāṇas, like Bhāgavata, Bhārata, Rāmāyaṇa and so on.

For example : Bhasmāsura who had a boon from Lord Śiva, that any person on whose head, if he heeps his hands, then that person would perish. To start with and to examine the authenticity of the boon granted by Lord Śiva, he started to place his hands on Śiva himself. This is the ingratitude of demons and

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wicked souls. Ingratitude is the unpardonable henious crime and Śrī Vādirāja Mahān warns the devotees not to fall in that grove, even in dreams.

* * *

Śloka 10

उग्रासुरवधः

Killing of Ugrāsura

तदीयगन्धेन फलेन पुष्पकुलेन मूलाश्रयणेन लोकः ।
तदैव नाशं किल याति कृष्णविपक्षमैक्षी किमु सौख्यदात्री ॥१०॥

लोकः = जनः, तदीयेन = विषवृक्षसम्बन्धिना, गन्धेन = परिमलेन, फलेन पुष्पकुलेन मूलाश्रयणेन, तदैव = तत्क्षणादेव, नाशं याति किल ।

People in Bṛndāvan by the association of that poisonous tree, by way of its smell, or its fruits, or by its flowers, or by restoring in its trunk for shade etc. were killed immediately by that poisonous tree.

Śrī Vādirāja Mahān explains as to why it happens so ?

तथाहि । कृष्णविपक्षमैत्री = श्रीकृष्णविद्वेषिसख्यं, सौख्यदात्री = सुखमेव सौख्यं तस्य दात्री किमु । दुर्जनमैत्र्या दुःखकरत्वादिति भावः ।

Will the association of (friendship) of the persons who are enmical to Śrī Krṣṇa, give anyone happiness ? **Certainly not. It would lead to disaster only. There is absolutely no doubt in this.**

Now the question would be as to how this Ugrāsura in the form of tree has become the enemy – enmical to Śrī Krṣṇa.

The first and foremost reason is that, the asura received the boon from Chaturmukha Brahma and did injustice to him and behaved in utter ingratitude towards him.

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By doing injustice or hatred towards Chaturmukha Brahma, automatically, as a natural consequence that asura has become a person to be punished by the Lord since it amounts to injustice to Śrī Kṛṣṇa Himself. There is no iota of doubt in this truth. As a matter of fact, Paramātmā would be getting more anger when injustice is done to Paraśuklatraya – namely : (1) Mahālakṣmī (2) Chaturmukha Brahma (Vāyu) (3) Saraswati (Bhārati) than offending Him. Even the offence committed to Him, would be pardoned but not towards these selected three, because the depth of their Bhakti towards Śrī Hari is immeasurable and is very vast and they are grouped as 'Ekānta Bhaktas' and do not desire anything other than serving at His Lotus Pādas .

* * *

Śloka 11

उग्रासुरवधः

Killing of Ugrāsura

किं वाच्यमस्यातिविषोल्बणत्वं
यस्मात्स दर्वीकरवर्गमौलिः ।
रामोऽपि तत्सङ्गतवायुनैव
ग्लानिं सतां ग्लानिहरोऽप्यवाप ॥ ११ ॥

अस्य विषवृक्षस्य अतिविषोल्बणत्वं अत्यन्तविषोत्कटत्वं किं वाच्यं = किं वक्तव्यम् ।

What can be said of the virility of that poisonous tree ?

यस्मात् कारणात् दर्वीकराणां = सर्पाणां, वर्गस्य = समूहस्य, मौलिरपि = प्रधानोऽपि, सतां = सज्जनानां, ग्लानिहरोऽपि = श्रमहरोऽपि, स रामः अपि शेषात्मकः बलभद्रः तत्सङ्गतवायुनैव तद्विषवृक्षसम्बन्धिवायुमात्रेण ग्लानिं अवाप ।

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For even, Balarāma, who is the crest-jewel of the group of serpents who became terribly ill; by the contact of its wind, Śrī Kṛṣṇa removed all the ills to him.

Śrī Vādirāja Mahān here highlights several precious truths by this verse :

When Śesha, the King of serpents, is affected by that poisonous tree, then one can imagine the veracity and strength of the poison.

शेषात्मकबलभद्रस्यापि ग्लानिकरत्वात् अस्य विषौत्कट्यं किं वर्णनीयं इत्यर्थः ।

And who can describe about that force of the poison ?

Śrī Vādirāja Mahān describes here :

(1) That the asura tree had the boon of Chaturmukha Brahma and so Śesha – Balarāma cannot overcome by that and has to yield to it. Chaturmukha Brahma is far far superior to Śesha, is established.

(2) When boon is given by Chaturmukha Brahma, only he or two persons above him, namely Mahālakṣmī or Paramātmā can alter, or redeem the victim out of it, but not anyone else.

(3) Even though boon is obtained from Chaturmukha Brahma by tapas, in case of :

(i) Persons obtaining the boon has wicked nature,

(ii) If the person prays for a boon which is against śāstras, like Hiranyakaśipu.

(iii) If the person prays to do harm to innocent bhaktas, by such boon,

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then it would be of no use. Only wicked would pray like this. So mere tapas is not a virtue, but the question is :

(i) Who does ?

(ii) Of whom he does ?

(iii) How did he do ?

(iv) What is the purpose of tapas ?

(v) What is the boon asked for etc. etc. ?

are the determining factors, and all these would depend upon his NATURE (स्वभावः).

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Śloka 12

उग्रासुरवधः

Killing of Ugrāsura

फलैः प्रसूनैर्विलसत्प्रवालैर्दलैर्विलोलैः स शुभायितोऽपि।
बिभर्ति हालाहलमेव मध्ये खलः प्रकृत्या खलु गूढवृत्तिः ॥ १२ ॥

फलैः प्रसूनैः कुसुमैः विलसत्प्रवालैः विलोलैः = चञ्चलैः, दलैः = पर्णैः, शुभायितः अपि = शुभवत् आचरमाणः अपि, सज्जनवत् प्रतीयमानः अपि स वृक्षः मध्ये हालाहलमेव = कालकूटमेव बिभर्ति ।

That poisonous tree appeared to be auspicious for the look, since it had fruits, flowers, shining sprouts and waving leaves. The tree bore poison only in the middle. It was deadly 'Kālakūṭa' poison which had the few presence of Kali in it. (So only it affected even Balarāma, as stated earlier).

Śrī Vādirāja Mahān brings the character of the wicked souls here.

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तथाहि, खलः = दुर्जनः, प्रकृत्या = स्वभावेन, गूढवृत्तिः = गूढचेष्टः खलु ।

Wicked and crooked souls, by their nature would act only in a secret manner and would do harm on the innocent persons. That is their nature. For outward appearance, they may look good but in the heart, they are too black and sinful.

For example, Duryodhana when the child Aśwatthāma visited to the palace to have a cup of milk, it looked as though, it was a great courteous act to the brāhmin. But actually the harm, that was done by this, has resulted upto the war, destruction of his father Droṇāchārya, killing of Dṛshṭadyumna by Aśwatthāma etc. etc.

How much black heart was that Kali Duryodhana can be imagined by the devotees of Śrīmad Āchārya, when one reads Mahābhārata Tātparya Nirṇaya. Outwardly the act seems to be one of normal character of sympathetic one; but has very great damage in the end.

खलः प्रकृत्या खलु गूढवृत्तिः— Śrī Vādirāja Mahān is too great, in bringing out each and every basic truth to the devotees in such a lucid and simple manner.

Another best example, that one can see, is the case of Mārīcha.

Śrīmad Āchārya states in Tātparya Nirṇaya as 5/32 :

स प्राप्य हैममृगतां बहुरत्नचित्रः
सीतासमीप उरुधा विचचार शीघ्रम् ।
निर्दोषनित्यवरसंविदपि स्म देवी
रक्षोवधाय जनमोहकृते तथाऽह ॥ ३२ ॥

This Mārīcha appeared and went here and there before Sītā Devi, in the form of golden deer with rubbies, pearls etc.

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over his body in a most attractive form. Anyone who sees the deer would be totally attracted and would desire to have the same.

Sītā Devi also acted as though she was desirous of having the deer for Her, knowing the heart of Śrī Rāmachandra.

Here the point is that Mārīcha appeared as golden deer attractive for outward appearence but had the worst sinful heart in the mind.

Similarly his uttering the name of 'Lakshmaṇa' while dying out of Śrī Rama's arrow, is not out of devotion for Lakshmaṇa, or as the devotee of Śrī Rāma. But he had in his mind that Lakshmaṇa should leave the house where he was standing and serving Sītā Devi as a security guard. That Lakshmaṇa should leave and start in search of Śrī Rāma, so that Rāvaṇa can start his most wicked job. So even uttering the name of Paramātmā, or His devotees, may look as pious or religious or sacred, but the criteria or the deciding factor is that, with **which intention (अनुसन्धान) the same was uttered or pronounced, is the basic root to test the situation.**

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Śloka 13

उग्रासुरवधः

Killing of Ugrāsura

पतत्त्रिणां पत्रफलाशनानां वनेऽतिरम्ये वसतां सतां च ।
निरागसां द्रोहमहो व्यधाद्यस्तमुग्रनामार्हचरित्रमूहे ॥ १३ ॥

रम्ये = मनोहरे, वने = वृन्दावने, वसतां = निवसतां, पत्रफलानि एव अशनं येषां तेषां, अत एव निरागसां = निरपराधिनां, पतत्रिणां = पक्षिणां सतां च यः वृक्षरूपी दैत्यः द्रोहम् = अपकारं व्यधात् व्यतनोत् ।

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This devil did harm to the innocent birds and virtuous people, who lived upon leaves and fruits.

अहो निरपराधिषु अपकारकरणं आश्चर्यम् ।

It is really a wonder, that harm is done to innocent people, who have not done any harm to the tree or to others.

अत एव तं दैत्यम् उग्रनामार्हचरित्रम् ।

That is why, the daitya is called by the name 'Ugra' and that name is suitable to him.

उग्र इति यन्नाम तस्य अर्हं = योग्यं चरित्रं = व्यापारो यस्य सः तम् ऊहे = प्रतर्के ।

अनेन अस्य दैत्यस्य उग्रनामकत्वं ध्वन्यते ।

Śrī Vādirāja Mahān infers that the reason for the daitya to be called as 'Ugra' is only due to this factor.

For a name to denote, a particular object, the possession of the particular attributes denoted by the śabda to be present in that person. This is called 'शब्दप्रवृत्तिनिमित्तः' – The reason for the śabda to denote him / or the object.

So the Śabda 'Ugra' was most appropriate to that asura; since he had all ugly and cruel qualities in him.

***

Śloka 14

उग्रासुरवधः

Killing of Ugrāsura

नगं तमुत्पाट्य समं समाधिकृ-
च्छ्माख्यवृक्षेण स गोस्वरूपिणः ।

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खलांश्च तेनैव जघान लीलया
प्रभोः क्रियैकाऽप्युरुकार्यसाधिका ॥ १४ ॥

स कृष्णः तं नगं = विषवृक्षं, समाधिकृतां = एकाग्रचित्तानां ऋषीणां, श्रमाख्यवृक्षेण समं = साकं उत्पाट्य, गोस्वरूपिणः = गोरूपधारिणः, खलान् असुरांश्च तेनैव = विपाटितविषवृक्षेणैव, लीलया = विलासेन, न तु प्रयासेन जघान ।

Śrī Kṛṣṇa uprooted that poisonous tree. By this Śrī Kṛṣṇa also removed the tree of fatigue to the sages in concentration on Him. (Which means Śrī Kṛṣṇa did anugraha to them.)

Out of the poisonous tree plucked out, He killed easily the wicked rogues who had taken the shape of cows.

प्रभोः = समर्थस्य श्रीकृष्णस्य, एकाऽपि क्रिया उरुकार्यसाधिका ।

For the capable Śrī Kṛṣṇa, even by one single act, does many many other activities beneficial to sātwic souls.

विषवृक्षोत्पाटनं सतां श्रमनिर्हरणं गोरूपासुरवधश्चेति बहुकार्य-साधिका ।

This single act of plucking the poisonous tree results in many, many useful deeds as its effect.

(i) The Ugrāsura is killed.

(ii) Sādhus were relieved of their exhaustion due to meditation.

(iii) Many cows, calves were killed by that tree, who were really asuras, who had come in that rūpa.

Each Act of God will have many many effects which none can gauge fully. This Act of God is an example for such Tatwa.

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Śloka 15

पुनः ग्रीष्मर्तुवर्णनम्

Again description of Summer season

अहो निधाघोत्थभयादिवेशो बिभर्ति गङ्गा जलधौ स शेते ।
रमापतिः पङ्कजविष्टरश्च चतुर्मुखस्तं विषहेत कोऽन्यः ॥ १५ ॥

प्रासङ्गिकं समाप्य पुनः निदाघं वर्णयति ।

Śrī Vādirāja Mahān, after having described about Ugrāsura's story which come relevant in the middle, again proceeds with the description of Summer season.

(1) ईशः = शिवः निदाघोत्थभयादिव धर्मभयादिव गङ्गां सुरनिम्नगां बिभर्ति ।

Lord Śiva is having Gaṅges on his head and this is due to the fact, that Sun-stroke may attack at any time, by this, the fierce heat of summer is described.

(2) स रमापतिः = लक्ष्मीपतिः समुद्रे शेते ।

Śrī Viṣṇu, Husband of Mahālakṣmī took bed in the ocean (not able to bear the heat)

(3) चतुर्मुखः पङ्कजविष्टरः बभूव ।

Chaturmukha Brahma seated on the lotus flower to cool himself, from the heat.

तं निदाघम् अन्यः = शिवाद्यतिरिक्तः कः पुमान् विषहेत सोढुं शक्नुयात् । न कोऽपीत्यर्थः ।

That heat, who else other than Lord Śiva, would be able to bear or tolerate. The answer is none can bear with it.

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Note :

This śloka is the best example to show that great Mahāns like Śrī Vādirāja Mahān will not waste by merely describing the heat of the Summer, when a verse is composed about it. Devotees can appreciate that the great author brings to our mind, about Paramātmā Śrī Viṣṇu, Śrī Chaturmukha Brahma and Śrī Śiva while doing so. This is the signal trade mark of such great pious souls. For each and everything, their concentration will be centred on God only or about His servants. Śrī Vādirāja Mahān, is a simply marvellous beauty.

***

Śloka 16

पुनः ग्रीष्मर्तुवर्णनम्

Again description of Summer season

तदाऽपि सिद्धाश्चतुरग्निमध्ये
प्रहृष्टरोमावलयः स्मरन्ति ।
निमीलिताक्षाः परमं पुमांसं
फलार्थिनां किं न विषह्यमस्ति ॥ १६ ॥

तदाऽपि = धर्मकालेऽपि,

Even in that hot summer,

सिद्धाः = तपस्विनः, प्रहृष्टरोमावलयः = हरिस्मरणजन्यहर्षाज्जात-रोमाञ्चाः सन्तः, निमीलिताक्षाः = मुकुलीकृताक्षाः सन्तः, चतुर्दिक्षु स्थितानां चतुर्णामग्नीनां मध्ये स्थित्वा परमं पुमांसं पुरुषोत्तमं स्मरन्ति ।

The sages with their eyes closed and with their hairs standing on end with joy were doing penance and were meditating upon the Supreme Person. Śrī Purushottama, in the midst of five fires in all the four quarters.

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How they were able to do it ? This was really a very difficult task. Śrī Vādirāja Mahān gives the solution to it.

तथाहि । फलार्थिनां फलकांक्षिणां विषह्यं सोढव्यं किं नास्ति ।

For a person who genuinely aspires for a result, nothing is an obstacle or hindrance to him.

फलार्थिनः हि सर्वं कष्टं सहन्ते इत्यर्थः ।

Those who aspire for eternal good results, (say – having in mind God-vision – अपरोक्षज्ञानं) they will be able to with-stand, tolerate, bear or put up with the obstacles that come in the way.

सिद्धाः तु मोक्षरूपफलार्थिन इति भावः ।

The śabda 'Siddhas' meant in this verse, means those devotees who have moksha in their mind for their efforts.

* * *

Śloka 17

पुनः ग्रीष्मर्तुवर्णनम्

Again description of Summer season

सुशीतलः कृष्णपदाब्जयुग्ममितः स्पृशत्युज्ज्वलकाननाग्निम् ।
ततः समुत्थापयति स्म वायुरयं स्वभावः खलु चञ्चलानाम् ॥१७॥

वायुः इतः वृन्दावने सुशीतलः सन् श्रीकृष्णपदाब्जयुग्मं स्पृशति स्म ।

Vāyu with coolness in Bṛndāvan was touching the Pādas of Śrī Kṛṣṇa.

ततः वृन्दावनात् बहिः उज्ज्वलकाननाग्निं समुत्थापयति ।

The same Vāyu in the portions outside Bṛndāvan was kindling the forest fire and make it burn to a larger extent.

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वायुवशात् वृक्षसङ्घर्षेण दावाग्न्युत्पत्तेरिति भावः ।

By the force of wind outside in the forest, the trees scratch with each other and were producing forest fire.

Śrī Vādirāja Mahān here brings home the nature of oscillating nature of persons.

(That is, persons who oscillate like a pendulum and do not have steady mind stubborn in them).

तथाहि चञ्चलानाम् अस्थिराणां अयं सुजनसमीपे सौजन्यं दुर्जनसमीपे दौर्जन्यं इति अनेकप्रकारः स्वभावः खलु ।

For such type of persons, they will be good in the company of sātwic souls. When they are in contact with the wicked, they would also become bad. It is the nature of such people, who do not have steadiness of mind.

* * *

Śloka 18

पुनः ग्रीष्मर्तुवर्णनम्

Again description of Summer season

प्रियास्तनाख्यान्परिरभ्य कुंभान्सुधां तदीयाधरजां पिबन्तः ।
विंदंत्यहो नागरिका न तापं न वा पिपासां गिरिकुञ्जवासाः ॥१८॥

गिरौ = पर्वते, ये कुञ्जाः = लतादिपिहितानातपप्रदेशाः, तेषु तापपरिहाराय वसन्तीति गिरिकुञ्जवासाः, नागरिका = नगरे भवाः विलासिनः, प्रियाणां स्तनाः कुचा इत्याख्या येषां ते तथा तान् कुम्भान् पयःपूर्णकलशान् परिरभ्य आलिङ्ग्य,

The townsmen who live in the arbours on the mountain do not feel the heat of the Summer. They also do not feel the

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thirst, because they embrace the pitchers known as the breasts of their beloved ones.

तदीयाधरजां प्रियाधरजन्यां सुधां पिबन्तः सन्तः तापं पिपासां वा न विन्दन्ति ।

They drink the nectar of the lower lips of their beloved wives and so they do not have hunger or thirst in them.

गिरिकुञ्जावासेन स्तनपरिरम्भणेन च तापं न विन्दन्ति ।

By staying at the hills and by embracing them, who have large breasts, the males do not feel the heat of the Sun.

अधरामृतपानेन च पिपासां न विन्दन्ति इत्यर्थः ।

By drinking the nectar of the lower lips, they do not feel thirst also.

***

Śloka 19

पुनः ग्रीष्मर्तुवर्णनम्

Again description of Summer season

जहार कृष्णस्तपनोत्थतापं मुखेन्दुना दृष्टिपथं गतेन ।
सुधार्द्रवीक्षामयवृष्टिभिश्च व्रजौकसां काननवासिनां च ॥ १९ ॥

श्रीकृष्णः व्रजौकसां = गोष्ठालयानां, काननवासिनां = वृन्दावनवासिनां, तपनोत्थतापं = सूर्यजन्यसन्तापं, दृष्टिपथं गतेन = लोचनविषयेण, मुखेन्दुना = मुखचन्द्रेण, वीक्षा एव वीक्षामयाः ताश्च ता वृष्टयः ताभिः तन्मयवृष्टिभिः जहार = परिहृतवान् ।

Śrī Kṛṣṇa removed the heat caused-by the Summer season to the people of Bṛndāvan by His moon-like Face. He also removed such heat by His glances wet with nectar which were seen by them.

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चन्द्रोदये वृष्टौ च तपनतापनिवृत्तेरिति भावः ।

Raising of the Moon and fall of rain are the factors which would cool down the heat; is the idea brought out here.

Śrī Vādirāja Mahān states that the :

Moon – is the face of Śrī Kṛṣna.

Rain – is the glances of His look with all mercy on the people of Bṛndāvan.

Śrī Vādirāja Mahān is a great Paṇḍit in bringing out several aspects of Bhagavat Tatwa by few words : मुखचन्द्रेण –

(i) By that, he indicates that Śrī Kṛṣṇa took birth in the kula of Chandra.

(ii) His face was most attractive and beautiful.

(iii) It would bring happiness and peace of mind to all sātwic souls.

सुधार्द्र— He bestows amṛta means, He is the bestower of Moksha. ॐ तन्निष्ठस्य मोक्षोपदेशात् ॐ (1-1-7)

काननवासिनां— We are like persons living in the forest with Anādi Prakṛti Sambandha and ignorance.

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Śloka 20

नीलास्वयंवरः

Swayamvara of Nīlā

नीलां कुम्भकसम्भवामलभत स्वीयां स जित्वा वृषान्
शौरिः सप्त स चापि नीलमणिभिर्नीलां करे तत्पुरीम् ।
धातून्सप्त निगृह्य कुम्भकबलाच्छृङ्गप्रहारैर्द्रव-
त्कुम्भाभाङ्गयुजोऽपरेऽपि बहवो नीलां मुखस्य प्रभाम् ॥ २० ॥

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सः शौरिः सप्त वृषान् उक्ष्णः । जित्वा = निगृह्य, कुम्भकसम्भवां = कुम्भको नाम कश्चन गोपालः, तत्सम्भवां = तत्पुत्रीं, स्वीयां नीलां = नीलानाम्नीं स्त्रियं अलभत ।

Śrī Kṛṣṇa subdued the seven bulls and then reached Nīlā who is the daughter of Kumbhaka, a cowherd. Śrī Kṛṣṇa is the grandson of Śūrasena and so referred to as 'Śouri'.

That Kumbhaka is the brother of Yaśodā is clarified by Śrīmad Āchārya in Tātparya Nirṇaya.

Śrī Vādirāja Mahān describes as :

सः च नीलापिता कुम्भकः अपि सप्तधातून् त्वक् (१), चर्म (२), मांस (३), रुधिर (४), मेदो (५), मज्जा (६) अस्थि (७) आख्यान् कुम्भकबलात् = कुम्भाख्यप्राणायामबलात्, निगृह्य = प्राणायामबलेन सप्तधात्वात्मकशरीरे अनास्थां सम्पाद्येत्यर्थः ।

That cowherd Kumbhaka, a virtuous person controlled the seven minerals namely skin, flesh, blood etc. in the body, by severely adopting the process of 'Prāṇāyāma' and controlled the breaths and meditated upon Śrī Kṛṣṇa.

नीलमणिभिः = इन्द्रनीलरत्नैः, नीलां = श्यामां, तस्य = कृष्णस्य, पुरीं = वैकुण्ठनगरीं, करे = हस्ते, अलभत । श्रीकृष्णाय कन्यादानपुण्येन कुम्भकस्य मोक्षः करस्थः जातः इत्यर्थः ।

Then the cowherd Kumbhaka attained Vaikuṇṭha which is blue on account of blue precious stones imbedded there. By submitting his daughter Nīlā at the lotus pādas of Lord Śrī Kṛṣṇa, the cowherd Kumbhaka made his life fruitful and worth of it, is the meaning here.

अपरे बहवः नीलाशयागता राजानश्च शृङ्गप्रहारैः वृषाणां शृङ्गाभिघातैः द्रवत्कुम्भानां द्रवद्घटानां आभेव आभा येषां तैः अङ्गैः गात्रै युजाः युक्ताः सन्तः, शृङ्गाभिघातेन स्रवद्रक्ताङ्गा इत्यर्थः ।

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Many kings who were desirous of obtaining the hands of Nīlā obtained the black-blue lusture on their faces with their bodies, like oozing pots stained with blood by the striking blows of the horns of the seven bulls.

नीलां मेचकां मुखस्य प्रभां कान्तिम् अलभन्त ।

Śrī Vādirāja Mahān describes, all the three :

(i) Śrī Kṛṣṇa

(ii) Kumbhaka Yādava

(iii) Other kings who competed,

all the three obtained Nīlā. How :

(1) कृष्ण: नीलां स्त्रियं – Śrī Krsna obtained the woman Nīlā.

(2) कुंभक: नीलां पुरीम् – Kumbhaka obtained the city-Vaikuntha of Nīla colour.

(3) अन्ये नीलां मुखकान्तिं – The other kings obtained their faces as Nīla -- black due to the hitting of the 7 bulls.

इति त्रयाणां अपि नीलाप्राप्तिः अभूत् इति भावः ।

Śrīmad Āchārya describes the marriage of Nīlā in Tātpara Nirṇaya in 13-48 and 13-49 as :

सतो क्षणोऽतिबलवीर्ययतानदम्यान्
सर्वैर्गिरीशवरतोदितिजप्रधानान् ।
हत्वा सुतामलभदाशु विभुर्यशोदा-
भ्रातुः स कुंभकसमाह्वयिनोऽपि नीलम् ॥ ४८ ॥

Those most capable Lord Śrī Krsna killed the seven bulls. They were very very strong and mighty and were blessed with the boons of Śiva also. None could control them. They were supreme daityas who have come in that form. Yaśodā had a

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brother called 'Kumbhaka'. His daughter was 'Nīlā'. Lord Śrī Krṣṇa married that 'Nīlā'.

या पूर्वजन्मनि तपः प्रथमैव भार्या
भूयासमित्य चरदस्य हि संगमो मे ।
स्यात्कृष्णजन्मनि समस्तवरांगनाभ्यः
पूर्वं त्विति स्म तदिमां प्रथमं स आप ॥ ४९ ॥

This Nīlā Devi did tapas in the earlier birth so that she could become the first wife of Lord Śrī Krṣṇa. Paramātmā should marry her first, before He married other sacred women.

Hence Lord Śrī Krṣṇa married Nīlā first, before He married Rukmiṇi and Satyabhāma and others.

* * *

Śloka 21

धेनुकासुरमथनम्

Killing of Dhenukāsura

अथापरो रासभवेषधारी वनं समाक्रम्य मुकुन्दयोग्यम् ।
जघान जन्तून्बत तादृशोऽसौ खरः प्रकृत्येति मम प्रतर्कः ॥ २१ ॥

अथ = अनन्तरम्, अपरः = उग्रविषधारिवृक्षरूपिदैत्यात् अन्यः असुरः, रासभवेषधारी सन्, मुकुन्दयोग्यं वनं = वृन्दावनं समाक्रम्य,

Then after the asura who come in the form of a poisonous tree, another daitya having the rūpa of a donkey reached the place Bṛndāvan which is the property of Śrī Krṣṇa.

जन्तून् = प्राणिनः, जघान, बत खेदे ।

That daitya as donkey started killing the animal which were innocent, at Bṛndāvan.

Rarest Archiver

तादृशः = तथाविधः, मुकुन्दयोग्यवनदूषक इत्यर्थः ।

By this henious act, that asura in the form of an donkey, became the subject of censure of Mukunda's Bṛndāvan.

असौ = दैत्यः, प्रकृत्या = स्वरूपेण, खरः रासभ इति मम प्रतर्कः = ऊहः ।

Śrī Vādirāja Mahān states that it is his guess work, that the daitya by nature should be an ass. Why it is so ?

This is because :

अत्यन्त-अविवेकिनः लोके रासभत्वेन व्यवहारात् प्रकृत्या खरः इति उक्तम् ।

In the world, a person who acts in a most indecent manner and without practical knowledge is called as an ass. This daitya was exactly behaving so, in Bṛndāvan.

पुण्यक्षेत्रदूषकस्य रासभत्वं आजानजं इत्यर्थः ।

A person who pollutes a punya kshetra, definitely as asshood in him. There is no sacred place better than Bṛndāvan, where Lord Śrī Kṛṣṇa actually resides.

* * *

Śloka 22

धेनुकासुरमथनम्

Killing of Dhenukāsura

क्षुधाऽतिलोलाः किल गोपबाला: सहाच्युतेनाभिययुर्वनं तत् ।
तथा हि दुष्टस्य विनाशतोऽन्यत्सतां मनस्तृप्तिकरं किमस्ति ॥२२॥

क्षुधया बुभुक्षया अतिलोलाः = अधिकतृष्णाः, गोपबालाः अच्युतेन = कृष्णेन सह तत्खराक्रान्तवनं अभिययुः ।

Rarest Archiver

Due to utmost hunger and thirst, the cowherd boys approached the forest, where the daitya, Khara was staying. They all went along with Achyuta – Śrī Kṛṣṇa there.

क्षुत्परीतानां वनस्थखरनाशेन कथं तत्परिहारः इत्यत आह ।

The cowherd boys who were so thirsty and hunger how can they subside the same, by the destruction of the daitya, Khara, there ?

तथाहि ।

It is so.

दुष्टस्य = दुर्जनस्य, नाशतः अन्यत् व्यतिरिक्तं सतां = सज्जनानां, मनस्तृप्तिकरं = चित्ताह्लादकरं, किं अस्ति न किमपि इत्यर्थः ।

For the Sātwic souls, what else is there than the destruction of daityas, to quench their hunger and thirst.

Śrī Vādirāja Mahān by this, highlights the pious and virtuous nature of the cowherd boys.

सतां मनस्तृप्तिकरं किं अस्ति ?

Always sātwic souls pray the Lord to destroy the wicked daityas so that the sacred sātwic souls can live peacefully on the Earth and work out for their salvation. In all the Purāṇas, we can find this dictum. For example sage Viśwāmitra came to the King Daśaratha and wanted Śrī Rāmachandra Mahāprabhu to be taken to the forest for the destruction of various daityas like Tāṭaka, Subāhu and others, who were always disturbing and killing the innocent sātwic souls. For the Sage Viśwāmitra, the hunger and thirst were quenched by the destruction of these henious souls by the arrows of Mahāprabhu Śrī Rāmachandra.

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Rarest Archiver

Śloka 23

धेनुकासुरमथनम्

Killing of Dhenukāsura

अथाससादासुरवर्गवर्यो बलश्च तं प्रत्यगमद्बलाढ्यः ।
निजध्वजक्ष्माजसमाजराजद्वनं तदाक्रान्तमिवेर्ष्यमाणः ॥ २३ ॥

अथ = श्रीकृष्णगमनानन्तरम्, असुरवर्गवर्यः असुरश्रेष्ठो धेनुक आससाद युद्धार्थं श्रीकृष्णमगमत् ।

Then after Śrī Kṛṣṇa reaching the concerned forest along with cowherd boys, that Dhenukāsura who was the superior and best of the daityas, approached towards the Lord Śrī Kṛṣṇa, for a battle.

बलाढ्यः = बलसम्पन्नः, बलश्च बलभद्रश्च निजध्वजाः निजध्वजजातीयाः = क्ष्माजाः तालवृक्षाः बलस्य तालध्वजत्वादिति भावः ।

But at that time, Balarāma, who had strength and might and who had palm tree in his flag proceeded towards that daitya.

Why Balarāma approached the daitya and did sevā to Śrī Krsna, is explained by Śrī Vādiraja Mahān as :

तालवृक्षाणां समाजेन = समूहेन राजत् शोभमानं वनं = तालवनं तदाक्रान्तं = धेनुकाक्रान्तम् ईर्ष्यमाण इव तं धेनुकं प्रत्यगमत् प्रतिययौ ।

Since the forest was shining with splendour with the rows of palm trees, and this was illegally occupied by the daitya and who was creating havoc to all, including the palm trees and since this palm tree was the mark of Balarāma's flag, naturally he proceeded towards that daitya.

स्वध्वजछत्रादीनां सपत्नाक्रमणोपेक्षा शूराणामयशस्करीति भावेन इव बलरामः स्वयं युद्धार्थं अगमत् इति उत्प्रेक्षा ।

Rarest Archiver

Śrī Vādirāja Mahān explains the act of Balarāma's proceeding towards that Dhenukāsura as under.

When some challenges the flag, Umbrella, and other marks of a warrior, then naturally that soldier, would consider as defame to him and would start for the battle to save his honour and destroy. This is exactly was done by Balarāma, who had palm tree as his flag and when palm trees were started to be destroyed by that daitya. The imagination and the line of approach of Śrī Vādirāja Mahān is too great and too sweet and sātwic souls would be melted by his works by devotion.

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Śloka 24

धेनुकासुरमथनम्

Killing of Dhenukāsura

स धेनुकस्तं निजपार्ष्णिपद्भ्यां
प्रताडयन् गाढमसह्यसत्त्वः ।
प्रगृह्य तावुत्क्षिपतो बलस्य
खलः सहायोऽभवदस्तमायः ॥२४॥

असह्यसत्त्वः = अन्यैः दुःसहसामर्थ्यः, अस्तमायः निजरूपेणैव आगमनादिति भावः ।

Then the wicked Dhenuka who had lot of strength and who was in disguise had to reveal his real swarūpa and he did so also.

खलः = दुष्टः, सः = धेनुकः, निजपार्ष्णिपद्भ्यां, तं = बलभद्रं, प्रताडयन्, तौ = पादौ, गाढं = दृढं, प्रगृह्य

Rarest Archiver

Then that wicked daitya, Dhenuka started hitting Balarāma by his two hind legs. (backside two legs). Balarāma easily caught hold off, those two legs.

उत्क्षिपतः बलस्य सहायः अनुकूलः अभवत् आभिमुख्येन आगमने पार्ष्णिपादग्रहणायोगादिति भावः ।

The procedure adopted by Dhenuka was natural to the ass caln, but it became very easy and handy, to the strong Balarāma, to catch hold of them and throwing him up by holding those two legs tightly.

Śrīmad Āchārya states in Mahābhārata Tātparya Nirṇaya in 13-51 as :

तत्राथ कृष्णमवदन्सबलं वयस्याः
पक्वानि तालसुफलान्यनुभोजयेति ।
इत्यर्चितः सबल आप स तालवृन्दं
गोपैर्दुरासदमतीव हि धेनुकेन ॥ ५१ ॥

Śrī Kṛṣṇa was with Balarāma in Gokula. Some residents requested Śrī Kṛṣṇa to get ripened Palmyra fruits.

(This request is not mainly to get palmyra fruits but to destroy the asura-daitya Dhenuka who was residing in the forest. The Gopālakas are sātwic souls सतां इति)

(Further destruction of a daitya is usually done by the Lord only after prayers are submitted by sātwic souls).

Like this, when they made the request, Lord Śrī Kṛṣṇa, along with Balarāma entered the palmyra grove which was guarded by 'Dhenukāsura' in the form of an ass. Gopālakas, due to fear of that daitya, could not enter that grove.

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Rarest Archiver

Śloka 25

धेनुकासुरमथनम्

Killing of Dhenukāsura

उत्क्षिप्य तं तालमहीरुहाग्रे सम्प्रेषयामास सतां विपक्षम् ।
विष्वक्फलालम्बिनि पादपाग्रे धृत्वोपलं बाल इवात्तलीलः ॥२५॥

सः = बलभद्रः, सतां = सज्जनानां, विपक्षं शत्रुं तं धेनुकं उत्क्षिप्य = उन्नमय्य, तालमहीरुहाग्रे = तालवृक्षोपरि विष्वक् सर्वतः फलैरालम्बिनि अवस्रंसिनि पादपाग्रे = वृक्षाग्रे, उपलं = पाषणं, धृत्वा, आत्तलीलः = आत्ता उपात्ता लीला येन सः तथा, बाल इव, प्रेषयामास = प्रेषितवान् ॥ २५ ॥

Then Balarāma lifted that daitya Dhenukāsura, the enemy of the sātwic souls and threw him on the top of the palmyra tree.

He did like a sporting boy throwing a stone on the tree laden with fruits all around.

बालः इव आत्तलीलः— Without efforts easily and without any strain, Balarāma threw high that daitya in the air and made him to full on the palmyra tree. This shows the strength of Balarāma is too vast and in the following, the same is further elucidated.

उपलं धृत्वा— Just like a stone held. This means that the asura 'Dhenuka' was like a Jaḍa and not having knowledge. He was brout and a wicked fool and was like a stone in effect.

Śrīmad Āchārya in Tātparya Nirṇaya states in 13-52 as :

विघ्नेशतो वरमवाप्य सुदुष्टदैत्यो
दीर्घायुरुत्तमबलः कदनप्रियोऽभूत् ।
नित्योद्धतस्स उत राममवेक्ष्य ताल-
वृन्दाफलानि गलयन्तमथाभ्यधावत् ॥ ५२ ॥

Rarest Archiver

This wicked and cruel daitya, by name Dhenukāsura had the boon of Vināyaka. By this boon, he had

(i) Long life

(ii) Supreme strength

(iii) Very much interested in quarrels.

That haughty Dhenukāsura saw Balarāma getting the ripened fruits from his grove of palmyra trees. Seeing this, he came running fast towards Balarāma.

* * *

Śloka 26

धेनुकासुरमथनम्

Killing of Dhenukāsura

व्यसुरथ निपतन् स स्वांघ्रिपानेव कांश्चि-
द्गुरुतमतनुरुच्चैः पातयामास दैत्यः ।
हरिपदविमुखानां पोषणस्योचितं ते
फलमलभिषतालं तैः सहेत्यस्मदूहः ॥ २६ ॥

अथ = अनन्तरं, गुरुतमतनुः = स्थूलशरीरः, व्यसुर्विगतप्राणो दैत्यः धेनुकः निपतन, कांश्चित स्वांघ्रिपानेव स्वीयवृक्षानेव उच्चैः पातयामास ।

Then that daitya, Dhenukāsura fell down dead with a very huge body causing his own trees to fall down.

ते वृक्षाः हरिपदविमुखानां = श्रीविष्णुद्वेषिणां, पोषणस्य फलपुष्पादिना कृतभरणस्य उचितं = अर्हं, फलं, तैः = श्रीविष्णुपदविमुखैः सह, अलं = सम्यक्, अलभिषत = अलभन्त, इति, अस्मदूहः = अस्मत्प्रतर्कः इति ।

Śrī Vādirāja Mahān states the reason for the palmyra trees to fall down, due to the impact of the daitya, as under :

Rarest Archiver

He says that it is his guess work, that those trees obtained the proper, fruit/result for having nourished the hater of Viṣṇu (namely Dhenukāsura) along with them.

श्रीहरिविमुखपोषकाणां तैः सह पातः युक्तः इति भावः ।

Falling of trees, is also justified that they encouraged or gave shelter or kept quiet to the hater of Viṣṇu, and so as a consequence, they have to fall down only.

Śrīmad Āchārya states in Tātparya in 13-53 as :

तस्य प्रहारमभिकांक्षत आशु पृष्ट-
पादौ प्रगृह्य तृणराजशिरोऽहरत्सः ।
तस्मिन्हते खरतरे खररूपदैत्ये
सर्वे खराश्च खरतालवनान्तरस्थाः ॥
प्रापुः खरखरतराः खरराक्षसारि
कृष्णं बलेन सहितं निहताश्च तेन ॥ ५३ ॥

Dhenukāsura wanted to kick Balarāma by his back two legs. But Balarāma caught hold of those very same two legs and threw that Asura on the Palmyra tree. By that impact, a branch of that palmyra was broken and Balarāma cut it so.

13-54 :

सर्वान् निहत्य खररूपधरान् स दैत्यान्
विघ्नेश्वरस्य वरतः अन्यजनैः अवध्यान् ॥ ५४ ॥

Then Śrī Kṛṣṇa killed all the asuras who came in the form of donkeys there to attack Him and who were blessed with the boon of Vināyaka.

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Rarest Archiver

Śloka 27

धेनुकासुरमथनम्

Killing of Dhenukāsura

मुनिकृताग्रजनाम गुणोचितं विरचयन्निव सानुगधेनुकम् ।
हलधरेण हतं समकारयत्सुरनतो रणतोषितनाकिना ॥ २७ ॥

मुनिकृतअग्रजनाम = मुनिना = गर्गेण कृतं यदग्रजस्य नाम बलभद्र इति नामधेयं, तत् गुणोचितम् = अन्वर्थं विरचयन्निव ।

Then Śrī Kṛṣṇa made His elder brother to justify the name 'Balabhadra' done by the muni Gargāchārya meaningful.

सुरैः प्रणतः श्रीकृष्णः

That Śrī Kṛṣṇa was worshipped by all the devatas.

सानुगधेनुकं = भृत्यसहितं धेनुकासुरम्, रणतोषितनाकिना = रणेन = युद्धेन तोषिताः नाकिनः = देवाः येन सः, तेन, हलधरेण = बलरामेण हतं समकारयत् ।

Śrī Kṛṣṇa saw that the asura Denuka and all his friends who came as the asses were killed by the wielder of the plough of Balarāma, who pleased the gods by his fight with them.

Śrī Vādirāja Mahān means here that Balarāma exhibited vast deeds of strength in him, and so the name of 'Balabhadra' in proper and fitting in him by यौगिकवृत्तिः.

बलकार्यदर्शनेन बलभद्र इति नाम्नः अवैय्यर्थ्यं इति भावः ।

In respect of the strength of Balarāma, it is stated in Bṛhadāraṇyaka Upanishad Bhāshya, by Śrīmad Āchārya, that the entire Universe is like a small atom on one of the hoods of Śesha out of his thousand heads. From this, one can easily visualise the strength of Balarāma – Balabhadra. Who is Śesha Bhagawān.

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That Śesha has the support of Śrī Vāyu in Kūrma Form who in turn has the support of Paramātmā in Kūrma Form.

An authority 'Vaibhava' is cited in that Bhāshya :

"बिभर्त्यण्डं हरिः कूर्मस्त्वण्डे चाप्युदकं महत् ।
उदके कूर्मरूपस्य वायुः पुच्छे समाश्रितः ॥
वायोः पुच्छं समाश्रित्य शेषस्तु पृथिवीं इमाम् ।
बिभर्ति तस्यां च जगदिदं सर्वं प्रतिष्ठितम् ॥" इति वैभवे ॥

Śrīmad Āchārya states in Tātparya Nirṇaya 13-57 as :

तस्मिन हते सुरगणा बलदेवनाम
रामस्य चक्रुरतितृप्तियुता हरिश्च ॥

Due to this, Balarāma acquired full strength and caught hold of Pralambha (śukla keśa āveśa) who was flying in the skies and killed him by hitting with His Fists. After the death of that asura, all the devatās as well as Śrī Kṛṣṇa felt very happy. They all named him as 'Baladeva'.

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Śloka 28

प्रलम्बसंहारः

Killing of the Asura Pralamba

ग्रीष्मे भास्वति चापराधकृति सङ्क्रुद्धः प्रलम्बं हली
लीलायाश्छलतो जघान मुरजिद्व्योमं मयस्यात्मजम् ।
युक्तं तद्धि मनःप्रियान् जनयिता सन्तर्जयन् स्वान् शिशून्
तत्प्रान्तस्थशिलादिहस्तलगुडैस्तम्रोऽपि यत्ताडयेत् ॥ २८ ॥

ग्रीष्मे = ग्रीष्म-ऋतौ, भास्वति = सूर्ये च अपराधकृति सति हली = बलः क्रुद्धः सन्, लीलायाः = क्रीडायाः, छलतः = व्याजेन, प्रलम्बं = प्रलम्ब-नामक-असुरं जघान ।

Rarest Archiver

When the Sun and the Summer season committed the crime of scorching, the wielder of plough, Balarāma was upset by that heat and got angry. So he killed the asura called 'Pralamba' under the pretext of play.

मुरजित् = कृष्णः, मयनामकस्य असुरस्य त्वष्टुः आत्मजं = तनूजं व्योमं = व्योमनामं असुरं लीलायाः छलतः जघान ।

Śrī Kṛṣṇa, who is the enemy of the asura by name 'Mura', killed Vyoma, the son of Maya by mere play effortlessly.

Śrī Vādirāja Mahān beautifully connects these killings with the Summer heat, in a simple way, which any one sees and experiences in the world.

ननु ग्रीष्मसूर्ययोः अपराधेः असुरयोः अनयोः शिक्षा कथं युज्यत इत्यत आह युक्तमिति ।

When the Summer was so hot, and when the Sun has done such a mistake in bringing so much heat, how it is justified in punishing and killing these asuras namely Pralamba and Yoma, by Balarāma and Śrī Kṛṣṇa respectively.

तमोऽपि = स्वशिशुदौर्जन्येन क्रुद्धोऽपि, जनयिता = पिता, मनःप्रियान् = इष्टान् स्वान् स्वकीयान् शिशून्, सन्तर्जयन् = भीषयन् हस्तलगुडैः = करस्थदण्डैः, तत्प्रान्तस्थशिलादि, तेषां = शिशूनां समीपस्थशिलास्तम्भादि वस्तु ताडयेत् ।

A father who is angry with his dear children for their misdeeds, threatens them, but beats only the stone pillar or the wall, near to the children with a stick in hand. That father does not actually beat the children.

By such deeds, the father brings fear in the mind of his dear children. Like this, Śrī Kṛṣṇa and Balarāma by killing and beating

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Pralamba and Yoma as a sport, effortlessly, created fear in the mind of the Sun, who was very much scorching with his heat.

यथा लोके पिता स्वसुतादीन् तत्समीपस्थस्तम्भभित्त्यादि प्रताड्य भीषयति तद्वदिति भावः । अनेन ग्रीष्मसूर्ययोः स्वकीयत्वं ध्वन्यते ।

By this, Śrī Vādirāja Mahān brings several points :

(1) Sūrya, is like the son of Śrī Kṛṣṇa and Balarāma which means Sūrya is the devotee of them.

(2) Those two asuras were near to Śrī Kṛṣṇa and Balarāma and those two were beaten and killed effortlessly without any strain.

(3) Further those two asuras when compared to Śrī Kṛṣṇa, were like Just stone pillar or a wall and they were like Jaḍas before Him.

(4) The amount of heat which was unbearable was also brought out nicely when one may loose his balance ordinarily for a common man.

(5) Killing of those asuras were justified on many many counts, but the connection given by Śrī Vādirāja Mahāprabhu is simply marvellous.

Śrīmad Āchārya in Tātparya Nirṇaya brings a very sacred truth in this context, namely, Balarāma was Paramātmā Himself, at that time while he killed Pralambāsura, because 'Shukla keśa' Āveśa in him was invoked and it was present at that time.

13-56 :

भीतेन रोहिणिसुतेन हरिः स्तुतोऽसौ
स्वाविष्टतामुपदिदेश बलाभिपूर्त्यै ।
तेनैव पूरितबलोऽम्बरचारिणं तं
पापं प्रलम्बमुरुमुष्टिहतं चकार ॥

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But Balarāma was afraid on seeing that Pralamba in such fierce form. Then Balarāma did dhyāna of Lord Śrī Krsna. Then, in order to help Ādiśesha, Śrī Krsna brought back the rememberance of "Sukha-keśa Āveśa" in Balarāma and did Anugraha to him.

So Balarāma killing Pralambāsura effortlessly means **actually Paramātmā killing that asura;** but not Balarāma, because, one can find 13.55 :

दैत्यः प्रलम्बः इति कंसविसृष्ट आगात् ।
कृष्णस्य पक्षिषु जयस्त्वथ राममेत्य
पापः पराजित उवाह तं उग्ररूपः ॥

When the gopālakas divided into two groups and started playing the 'Horseplay', at that time the asura by name 'Pralambāsura' who was sent by Kaṁsa came there. The procedure adopted was that the persons who win in the play should be carried by those who are defeated, like horses, to a particular spot. Then the sinner Pralamba was defeated in the sports and he lifted away Balarāma to a far off place and took his fierce and ugly rūpa.

* * *

Śloka 29

पुनः दावाग्निपानम्

Again drinking of forest fire

पराभवं वीक्ष्य ततो निदाघः
ससर्ज दावानलमुज्ज्वलन्तम् ।
हरिः पपौ तं च जगन्निवासो
विनाशशून्यस्य हि किं न कार्यम् ॥ २९ ॥

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तदा = अनन्तरं, निदाघः श्रीकृष्णात् पराभवं वीक्ष्य उज्ज्वलन्तं दावानलं = दावाग्निं, ससर्ज = सृष्टवान् ।

The Summer season had defeat at the hands of Śri Kṛṣṇa. So it created the blazing forest fire.

जगतां निवासः हरिः = श्रीकृष्णः, तं च = दावाग्निं च, पपौ = पीतवान् ।

Śrī Hari who is the home of the Universe, drank that forest fire also.

'च'शब्देन पूर्वकृतदावाग्निपानं समुच्चिनोति ।

The śabda 'Cha' indicates regarding the forest fire drank earlier.

तथा हि— विनाशशून्यस्य मृतिरहितस्य किं न कार्यं मरणभयाभावादिति भावः ।

For a person who has no destruction at all of any kind what-so-ever, what is that which is impossible ?

Destruction is of 4 kinds. They are (1) अनित्यत्वं, (2) देहहानिः, (3) दुःखप्राप्तिः and (4) अपूर्णता.

All these four are always absent in Śrī Kṛṣṇa and so where is the doubt about Him. He is not at all subjected to any kind of loss/destruction at any time, at any place, with any one.

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Śloka 30

वर्षर्तुवर्णनम्

Description of Rainy Season

मेघाः सवर्णस्य हरेः सहायं प्रायो विधातुं परितः समेत्य ।
भास्वन्तमङ्गैः पयसा निदाघमाच्छाद्य विश्वं पुपुषुस्तदीयम् ॥३०॥

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वर्षर्तुं वर्णयति ।

Arrival of rainy season and fall of rain is beautifully described by Śrī Vādirāja.

मेघाः, सवर्णस्य = श्यामत्वेन समानवर्णस्य, हरेः = कृष्णस्य, सहायं प्रायः विधातुं इव इति उत्प्रेक्षा ।

The clouds which were dark in colour came there and they saw the Body of Śrī Krsna which was also like them. So to create great happiness to Him, all stood there.

परितः = समन्तात्, समेत्य, अङ्गैः = शरीरैः, भास्वन्तं = सूर्यम्, आच्छाद्य,

Those clouds become surrounding there and hid the Sun from the vision.

पयसा = जलेन, निदाघं = धर्मं, आच्छाद्य = परिहृत्य, तदीयं = कृष्णसम्बन्धि विश्वं, पुपुषुः = पोषितवन्तः ।

Then those clouds started pouring down water in all the forests where there is connection of Śrī Kṛṣṇa. By their act, they made the forest stout and brought happiness to Śrī Kṛṣṇa and others.

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Śloka 31

वर्षर्तुवर्णनम्

Description of Rainy Season

आश्रित्य विष्णुपदमर्थिषु यच्छतोऽम्बु
मेघस्य सारथिरभूज्ज्वलनायकोऽपि ।
नित्यं मुकुन्दचरणार्पितवैभवस्य
मर्त्योपकारनिरतस्य न कः सहायः ॥३१॥

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विष्णुपदं = आकाशं, आश्रित्य, अर्थिषु = जलार्थिषु, अम्बु = जलं, यच्छतः = प्रयच्छतः, मेघस्य, जलनायकोऽपि = समुद्रोऽपि, सारथिः अभूत् ।

Varṇa is the charioteer for the clouds, which take support in Viṣṇupada – the sky. They give abundant quantity of water.

अपिपदात् = "जलं नीरे जडे त्रिषु" इत्यभिधानात् । मूर्खः अपि इत्यर्थो व्यज्यते ।

This Varṇa becoming the charioteer is fully justified. This is because whoever takes shelter always at the Lotus Pādas of Mukunda and does help to others, for them who will hesitate to do help.

Like that Varṇa becoming a charioteer to the clouds is no wonder.

मेघस्यापि विष्णुपदार्पितविभवत्वात् जीवनदानेन मनुष्योपकारित्वात् इति भावः ।

These clouds also remain in the sky, which is called as Viṣṇupada. By that they make the life possible for the creatures by rain and do great help for survival.

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Śloka 32

वर्षर्तुवर्णनम्

Description of Rainy Season

लोकस्य शोकहरवार्यभिवर्षतोऽलं
मेघस्य योगकृदभूदमतोऽपि वातः ।
कामं परोपकृतिलग्नमनोरथानां
क्षेमङ्करत्वमुपयान्ति हि शत्रवोऽपि ॥ ३२ ॥

Rarest Archiver

Śrī Vādirāja Mahān describes that the wind also cooperated at that time, when there was down pour of rain.

लोकस्य = जनस्य, शोकहरवारि = श्रमहरजलम्, अलं = सम्यक्, अभिवर्षतः मेघस्य, अमतोऽपि = शत्रुरपि । वातः = वायुः ।

कामं = यथेष्टं, परोपकृतिषु = परोपकारेषु, लग्न-मनोरथानां = प्राणिनां, शत्रवोऽपि क्षेमङ्करत्वम् उपयान्ति हि ।

In the Jagat, clouds give water and removes the misery of the people. By nature, the wind is against those clouds. Still the wind was co-operating with the clouds in that Bṛndāvan.

For those who help by nature to others, even enemics would turn to be friends only.

* * *

Śloka 33

वर्षर्तुवर्णनम्

Description of Rainy Season

उद्यद्विद्युति वक्त्रशक्रधनुषि व्योमाग्रसीमाश्रये
वर्षत्यूर्जितगर्जितेऽतिचकिता मर्त्याः पयोधारिणि ।
नेत्रान्तभ्रुकुटीबलं कृशलसन्मध्योर्ध्वभागोदितं
नारीपीनपयोधरं भयहरं भेजुः क्वणद्भूषणम् ॥ ३३ ॥

Since the śabda, Payodhara would be applicable both to clouds as well as to the breasts, the author compares in this śloka such clouds to the breasts and extends the comparison further.

The comparison table is made as under :

Breasts of the women	–	clouds
Their stomach	–	the sky.

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Their eye sight of attraction – lightning

Their eye brows – Rainbow

Ornaments which create sounds – Thunder

Like this the description is made here.

Lightning will appear in the sky at times and would be very bright.

Rainbow will occupy the front of the sky and clouds would clash and when the rain pours down and at that time the people are fearful.

In the world, when one man gets fear out of a King, then he seeks shelter with another King and tries to clear off his fears.

Like that by one cloud, if people are afraid, then they go to another cloud and take shelter into it.

स्तनपरिरम्भणस्य कटाक्षविक्षेपणादिना पुरुषवशीकरणानन्तरभावित्वादिति भावः ।

राजभयस्य तत्सदृशराजान्तराश्रयणेन परिहारवत् पयोधरजन्यभयस्य तत्सदृशपयोधरान्तरं समाश्रित्य परिहर्तव्यत्वात् इति भावः । विद्युदादीनां बिम्बप्रतिबिम्बभागवतत्वेन दृष्टान्तालङ्कारः ॥ ३३ ॥

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Śloka 34

वर्षर्तुवर्णनम्

Description of Rainy Season

कादम्बिन्यै वितरति पयोबिन्दुमात्रं पयोधा-
वासीद्वृद्धिः सकलसरितां स्वात्मनश्चेति युक्तम् ।
नित्यं विष्णोः पदमधिगता यात्युदाराय दाना-
दब्बिन्दूनामपि शतगुणा वृद्धिरद्धा स्ववर्गे ॥ ३४ ॥

Rarest Archiver

Due to this rain down pour, the rivers got filled up which is beautifully described by the Mahān :

केवलं पयोबिन्दुः, तत् वितरति = ददत्ति सति सकलसरितां = समस्तनदीनां स्वात्मनश्च स्वस्यापि वृद्धिः आसीत् ।

वर्षाकाले सकलनदीनां समुद्रस्यापि जलाभिवृद्धेः जायमानत्वादिति भावः ।

सरितां पत्नीत्वात् समुद्रस्य पतित्वाच्च सरिदादिवृद्धिरपि स्ववर्ग-वृद्धिरेवेति ।

It is proper in all the rivers, there was increase of water levels.

The sea gave only a little drop of water to the group of clouds.

It is certain that by the gift of even a few drops of water to a highly liberal minded person and that too when that person rested on the Pādas of Lord Śrī Viṣṇu, there would be a hundred fold prosperity in the group of his relatives.

Sea gave few drops of water to the cloud. Cloud is taking shelter in Viṣṇupāda (sky). Then clouds pour plenty of water by way of rain. Then the rivers become full. Rivers are the wives of the sea.

This is the analogy of Mahān Śrī Vādirāja.

अनेन मेघस्वभावः सत्पात्रे दानं च वर्णितं भवति । मन्दाक्रान्ता-वृत्तम् अयं श्लोकः ।

By this, the nature of clouds as well as charities to the deserving souls are described.

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Rarest Archiver

Śloka 35

वर्षर्तुवर्णनम्

Description of Rainy Season

मेघागमोऽसह्यमपि प्रजह्ने ग्रीष्मस्य सत्त्वं सकलं तथा तत् ।
सर्वंसहाजीवनहर्तुरस्य दुर्वारतेजोऽपि किमेति वृद्धिम् ॥ ३५ ॥

मेघागमः, असह्यमपि = सोढुं अशक्यमपि, ग्रीष्मस्य सकलं सत्त्वं = सर्वं सामर्थ्यं, प्रजह्ने = आहृतवान् । तत् ग्रीष्मसामर्थ्यापहरणं तथा युक्तमित्यर्थः ।

By the arrival of clouds, the capacity or śakti of the Summer season, however great it may be, all have been taken away by it. This is alright.

Bhūmīdevi is tolerant of all the hurdles that is given to her by others. This summer snatches away the water from the Earth. Whatever may be the capacity of the Summer, still, it will not shine or increase and do good. This is because for a wicked person whatever may be the capacity, still it will not shine.

अनेन सहनशीलाया नार्याः प्राणापहरणलक्षणदौर्जन्यं व्यज्यते । अस्य ग्रीष्मस्य दुर्वारतेजोऽपि दुर्निवार्यसामर्थ्यमपि वृद्धिं = अभिवृद्धिं, एति = प्राप्नोति किम् ? न प्राप्नोति इत्यर्थः ।

Varshā Ṛtu came and poured down rain with water and removed the capacity of summer season (ग्रीष्म ऋतु).

A cruel person who gives misery and unhappiness to a woman who is known for her tolerance, however much that cruel person has capacity, the same will not serve him to come up in life.

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Rarest Archiver

Śloka 36

वर्षर्तुवर्णनम्

Description of Rainy Season

साधूनां वरमानसाकृति सरः संशोधयत्तन्मुख-
प्रख्यं पद्मचयं प्रहर्षयदलं पङ्कं च सङ्खण्डयत् ।
हृद्व्योमेव घनापिधानरहितं कुर्वन्नभः संहर-
त्तामिस्रं हरिवीर्यकीर्तिसदृशौ सूर्योडुपौ स्पष्टयत् ॥ ३६ ॥

शरत्कालं वर्णयति ।

Description of rainy season is described.

Śrī Madhva śāstra which is in a very good pattern which brings lot of pleasure to the minds of sātwic souls. It makes them feel happy. It removes the dirt in the heart which all happen due to Prakṛta Sambandha. Like that, this Śaratkāla will remove the ignorance – darkness and will make the tanks and other places clean. It will make the lotus flowers to sprut out. It will punish the cold season and will remove the clouds in the sky, and would clean the sky. It will aid to get the brightness of Sūrya and Chandra well.

Śrī Vādirāja Mahān has made the comparison Table :

Śarat Ṛtu –	Śrī Madhva śāstra.
Sarovaras –	Groups of sātwic souls.
Lotus flowers –	Faces of sātwic souls.
Trees –	Cool wealthy.
Hṛdaya –	Sky.
Clouds –	Prakṛti Sambandha which are hindrances to Sukha.
Śrī Hari's reputation and fame –	the brightness of Sūrya and Chandra.

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शास्त्रमपि सतां हृदयाकाशगतप्रकृतिबन्धनलक्षणनिबिडावरणनिरासकृत् । पुनः किंकुर्वत् तामिस्रं वर्षाकालीनतमः संहरत् शास्त्रमपि अज्ञानध्वंसकृत् । शरदि चन्द्रार्कयोः प्रकाशवैशद्यादिति भावः । शास्त्रमपि विष्णुमहिमाप्रकटनकृत् ।

* * *

Śloka 37

शरदृतुवर्णनम्

Description of Autumn season

संसाराख्यमभेद्यबन्धनमिव प्रावृट्कृतं बन्धनं
भिक्षूणां वणिजामधःकृतजलं विच्छेदयन्मोदयत् ।
मोक्षानन्दमहाप्रवाहतुलनैर्गोक्षीरपानैर्जनान्
सच्छास्त्रप्रतिकृत्यलक्ष्यत शरत्साम्राज्यमुज्जृम्भितम् ॥ ३७ ॥

Both for the ascetics and merchants, this autumn removes the blocking of travel and traffic, caused by the waters by lessening the waters. The śāstra loosens the tight inanimate bondage of samsāra.

The autumn pleases the people by enabling them to drink cow's milk (as an antidote for bile during autumn) while the śāstra does so, by enabling the people to enjoy their innate bliss.

The study of the śāstra of Śrī Madhva causes the lusture on the face, the removal of sin, the removal of prākṛtic bondage, the removal of ignorance, the rise of the dawn of Aparoksha Jñāna, the destruction of samsāra and the enjoyment of one's own innate bliss.

अन्तःकरणशुद्धिः मुखविकासः पापपरिहारः प्राकृतावरणनिवृत्तिरज्ञानध्वंसः अपरोक्षज्ञानं संसारनिवृत्तिः स्वरूपानन्दाविर्भावश्च शास्त्रात् भवतीति भावः ।

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By the purity of Antaḥkaraṇa, the destruction of the material coverage is removed by Aparoksha Jñānam and later the bondage is totally removed by the Aparoksha Jñānam and later the bondage is totally removed by the sacred bath in Virajā River. All these happen only by the knowledge of Madhva śāstras.

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Śloka 38

शरदृतुवर्णनम्

Description of Autumn season

पद्मासेव्यगुणौघविस्तृतिकरः स्पष्टीभवच्छारदा-
नन्दः कम्पितभोगिराजशिरसा मान्यागमः सन्ततम् ।
सन्मार्गाश्रितपङ्कशोषणकरः सत्पान्थधर्मापहो
नित्यं विष्णुपदाश्रयः परिलसत्पुण्याम्बुपूतोऽसकृत् ॥ ३८ ॥

In this śloka,

(i)	The wind in the autumnal season which has no flaws and faultless –	is compared to the śāstras of Śrī Madhvāchārya which have no faults at all.
(ii)	The wind by its nature spreads the group of qualities of fragrance of the lotuses fit to be enjoyed with –	is compared to Śrī Madhva who spreads the qualities of omniscience etc. which are fit to be worshipped by Mahālakshmī.

अत्रापि पूर्ववत् श्लोकद्वयस्यैकान्वयः ।

Here also, as in the earlier ślokas, there are two ideas.

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पद्मानां = कमलानाम्, आसेव्या = आदरणीया ये गुणाः परिमलाः तेषां ओघस्य = समूहस्य, विस्तृतिं करोतीति पद्मासेव्यगुणौघविस्तृतिकरः ।

अन्यत्र, पद्मया = लक्ष्म्या, सेव्यः = नारायणः, तस्य गुणाः = ज्ञानानन्दादयः, तेषां ओघस्य विस्तृतिकृत् = श्रीमदाचार्यैरेव "एष सर्वज्ञ एष सर्वेश्वर" इत्यादिश्रुतिभिः "ॐ आनन्दमयोऽभ्यासात् ॐ, ॐ अन्तस्तद्धर्मोपदेशात्" इत्यादि सूत्रैः "मय्यनन्तगुणेऽनन्त" इत्यादिस्मृतिभिश्च विष्णोः गुणानां प्रतिपादितत्वादिति भावः ।

In all the works of Śrī Madhva, he has proved with authorities like Śrutis, Smṛtis, Sūtras that Śrī Viṣṇu alone is Sarvottama.

In the Bhāshya under the sūtra 1-2-1 :

ॐ सर्वत्र प्रसिद्धोपदेशात् ॐ

he states :

वासुदेवात् परः को नु ब्रह्मशब्दोदितो भवेत् ।

Who other than Śrī Vasudeva is eligible and fit to be called as 'Brahma'.

(iii) The wind brings the pleasures and joy of the autumnal season –	is compared to Śrī Madhva who gladdens the goddess of speech – Saraswati.
(iv) Its worthy advent is welcomed always by the nodding heads of the kings who are immersed in pleasures –	is compared to the sastras of Śrī Madhvacharya which are appreciated and appaluded by the king of serpents, with his nodding of hoods.

शरदि विद्यमानः शारदः, स चासावानन्दश्चेति शारदानन्दः, स्पष्टीभवत् शारदानन्दो यस्मात्सः तथा । अन्यत्र शारदाया भारत्या आनन्दः शारदानन्दः,

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स्पष्टीभवत् शारदानन्दो यस्मात् शास्त्रात् इति । विचित्रशब्दप्रयोगेण वाग्देव्याः सन्तोषजननादिति भावः ।

By the usage of special and peculiar śabdas in this noble work, the presiding deity for Vāk, namely Śārada Devi would be pleased is the idea and opinion involved.

(v)	The wind removes the heat of the good way farers.	The śātras of Śrī Madhvāchārya removes the three fold heat on those, on the road to Moksha.

सन्मार्गाश्रितस्य सञ्चरणार्हमार्गस्थितस्य पङ्कस्य शोषणकरः अन्यत्र सतां मार्गः शास्त्रमार्गः तदाश्रितानाम् अन्तःकरणविषयः पङ्कः मिथ्याज्ञानं तस्य शोषणकरः । सत्पान्थाः सत्पथिकाः तेषां घर्मापहः घर्मजन्यखेदापहः अन्यत्र सत्पान्थाः मोक्षमार्गचराः तेषां घर्मापहः तापापहः ।

(vi)	The wind rests on the sky.	Śāstras always rest on the Pādas of Śrī Viṣṇu.
(vii)	The wind is purified by the waters of Gaṅgā.	The śāstras are purified by the brilliant works of Sarvamūla of Śrī Madhva.
(viii)	The movement of the wind is fearful to the separated lovers.	Śrī Madhva śāstra is fearful to those who are not devoted to Śrī Rama.
(ix)	By the blowing often of the wind, some holes in the good bamboos are created. By these emit melodious sounds.	While Śrī Madhva śāstras make those born of good family have sweet mouths to utter kind words of authentic nature.
(x)	The wind makes the flowers to grow well.	Madhva śāstras makes the group of sātwic souls to prosper well.

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(xi) The wind is spread over in the whole world.	Madhva sāstra is spread over in all the three worlds.

नित्यं विष्णुपदाश्रयः आकाशाश्रयः अन्यत्र हरिचरणासक्तः असकृत् बहुशः पुण्याम्बुभिः भागीरथ्यादितीर्थतोयैः पूतः शुद्धः अन्यत्र परिलसत्पुण्यान्येव अम्बूनि जलानि तैः पूतः शुद्धः ।

* * *

Śloka 39

शरदृतुवर्णनम्
Description of Autumn season

रामायोगिजनस्य भीमचरितः सद्वंशजातं मुहुः
प्रेमालम्बनशब्दहृद्यवदनं कुर्वन् स्वकीयागमैः ।
सुक्षेमं सुमनश्च यस्य विदधत्सुव्याप्तमूर्तिः क्षितौ
सच्छास्त्रे सुखतीर्थवन्मरुदभून्मूर्धाभिषिक्तस्तदा ॥ ३९ ॥

So, the comparison was made earlier between

(i) Lotus flowers	(i) Mahālakṣmī.
(ii) Moon Light in Śarat Kāla	(ii) Saraswatī Devi.
(iii) Yogins	(iii) Śesha Bhagawān.
(iv) good smell wind	(iv) Madhva śāstras.
(v) Mud and dirty sand	(v) Sins and faults.
(vi) Good minded people	(vi) Those who follow śāstras.
(vii) Mud	(vii) ignorance.
(viii) heat of the Sun.	(viii) Sins committed.
(ix) Pādas of Śrī Visṇu	(ix) Sky.
(x) Virtues	(x) Rivers.

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(1) Those who are not having the capacity to do intense Rāmadhyāna,

(2) Those who were afraid of the demons and Rākshasas and for them the death came from Śrī Bhīmasena and the stories connected to such Śrī Bhīma.

(3) For the sātwic souls by the loving and affectionate words, their hearts and faces would become bright,

(4) For the devatās as well as for the Bhoo-Maṇḍala, for all safety,

Śrī Vāyudeva was coronated as 'Śrī Anandatīrtha-Bhagavat-pādāchārya.

Like that Malaya Māruta had his connection in Śaratkāla, which brings happiness and joy to all.

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Śloka 40

हेमन्तऋतुवर्णनम्

Description of Winter season

वियुक्तनारीमुखपद्मपुञ्जैः महाम्बुजातं शिथिलं वितन्वन् ।
प्रबोधकल्पं रविमल्पकान्तिं विधाय हेमन्त उपाजगाम ॥४०॥

हेमन्तर्तुं वर्णयति ।

Now the Hemanta Rtu is explained.

अम्बुजातं = कमलं, वियुक्तनारीमुखपद्मपुञ्जैः = विरहिणीवदनाम्बुज-समूहैः, सह, शिथिलं = क्षीणं वितन्वन् । हिमस्य पद्मशैथिल्यकारित्वादिति भावः ।

The faces of women there lost all their brightness and splendour. Like that the lotuses also lost all their brightness.

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प्रबोधकल्पं = ईशदूनः प्रबोधः = प्रबोधकल्पः तं ज्ञानसदृशमित्यर्थः । रविं = सूर्यम्, अल्पकान्तिं = तनुप्रकाशं, विधाय हिमकाले नीहारावृतत्वेन सूर्यस्याल्पकान्तित्वादिति भावः । हेमन्तः = हेमन्तर्तुः उपाजगाम = प्रासवान् ।

This Hemanta Ṛtu made the splendour of Sūrya to reduce down. This is because of fog being set in.

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Śloka 41

हेमन्तऋतुवर्णनम्

Description of Winter season

हिमर्दिताङ्गः सकृदुष्णरश्मिरपि स्म वह्निं स्वकरैर्दधानः ।
विशत्यजस्रं जगधिं ततस्तां कथं हिमानीमबलाः सहन्ते ॥ ४१ ॥

उष्णरश्मिः = सूर्यः, अपि, सकृत् = एकवारं, हिमार्दिताङ्गः = शीतेन व्यथिताङ्गः, सन्, स्वकरैः = स्वकिरणैः, वह्निं, दधानः, अजस्रं = नित्यं, जलधिं = समुद्रं, विशति = प्रविशति, स्म ।

Sūrya though holding Agni in his hands still was affected by the cold and entered the sea. When such is the case with Sūrya himself, what to talk about others, and how can they tolerate and withstand.

सायं सूर्यः स्वकिरणान् वह्नौ निधाय अस्तं यातीत्यागमप्रसिद्धिः । ततः कारणात् तां हिमानीं हिमसंहतिम् अबलाः बलरहिताः नार्यः कथं सहन्ते ?

So that cold, these women who are weak, cannot tolerate.

हिममसहमाना मानिन्यः प्रार्थनां विना स्वरमणानङ्गीकुर्वन्तीति भावः ।

Not able to withstand the cold, the women, voluntarily join with their respective husbands for enjoyment, even without husband's pleadings.

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Śloka 42

गोपीकर्तृककात्यायनीव्रतम्

Performance of Kātyāyani Vrata by Gopi Women

पतिं वशीकर्तुमयं हि काल
इतीव कृष्णं पतिमाप्तुकामाः ।
व्रतं वितेनुः किल गोपकन्या
वितर्क्य तस्यासमधाम धन्याः ॥४२॥

In winter, the gopi virgin started doing 'Kātyāyani Vrata' which is described here by Śrī Vādirāja Mahān.

The blessed Gopi virgins were desirous of having Śrī Kṛṣṇa for their husband. They thought that this cold season is indeed the proper time to bring the husband under control. Thinking like this and of His unequalled power commenced the vows of worshipping Durgādevi, in order to have Him.

अनेन श्रीकृष्णः लौकिकवल्लभ्यो न भवति किन्तु प्रयत्नलभ्य इति सूच्यते ।

अत एव व्रतं = दुर्गापूजानियमं, वितेनुः = चक्रुः ।

Śrī Kṛṣṇa will not be pleased by mere worldly reasons like season, coolness etc. But He can be reached only by śāstric efforts – Śrī Vādirāja Mahān explains like this, the reasons for Kātyāyini Vrata which were performed by the Gopikā Kanyās to attain Śrī Kṛṣṇa. (Hemanta Ṛtu is the proper one for such Vrata).

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Śloka 43

गोपीकर्तृककात्यायनीव्रतम्

Performance of Kātyāyani Vrata by Gopi Women

पुमांसमभ्यर्चयितुं सलज्जाः समान्तरङ्गा वरवर्णिनीश्च ।
सहोदरीं श्रीरमणस्य दुर्गामपूजयंस्ताः कृतविश्वसर्गाम् ॥ ४३ ॥

इन्द्रादिपुरुषान् ऊर्वश्यादिनारीश्च विहाय, दुर्गाव्रतचरणे निमित्तमुत्प्रेक्षयन्नाह ।

Leaving Devendra and other purushas; as well as Urvaśi and other women, why Durgā Vrata was followed by them. For this Śrī Vādirāja Mahān gives reason as under :

When the Kannikās do pūjā to purushas, then they will feel shy to express their desires before them.

They would like to express such things before women without shyness. So they had chosen Durgā Devi who is the younger sister of Śrī Kṛṣṇa who has the capacity to establish the entire Jagat.

श्रीरमणस्य श्रीकृष्णस्य सहोदरीं स्वसारं नन्दवसुदेवयोर्मातृभेदेऽपि शूराख्यपित्रैक्येन ज्येष्ठकनिष्ठत्वात् नन्दकुमार्यपि दुर्गा श्रीकृष्णस्य सहोदरीति भावः । कृतः विश्वस्य सर्गो यया तां दुर्गामपूजयन् । दुर्गाया विष्णुपत्नीत्वेऽपि श्रीकृष्णावतारे तत्सहजातत्वात् तत्प्रार्थना युक्तेति भावः । कृतविश्वसर्गामित्यनेन दुर्गाया मातृत्वात् मातरि स्वाभिलषितकथनं न लज्जाकरमिति द्योत्यते ।

Mahābhārata Tātparya Nirṇaya states :

स च शूरतातसुतस्य वैश्याप्रभवोऽथगोपः ॥

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Śloka 44

गोपीकर्तृककात्यायनीव्रतम्

Performance of Kātyāyani Vrata by Gopi Women

कृष्णं पतिं ताः किल कामयन्त्यो लक्ष्मीं प्रसन्नां विदधुर्व्रतेन ।
स्वप्रेयसीवैरिवधूः कथं तास्तुष्टाः प्रभुः सोऽपरथा विदध्यात् ॥४४॥

Śrī Vādirāja Mahān here gives another reason for the Gopikā kannikas who did pūjā to Durgā Devi.

Those Gopikā woman desired to have Śrī Kṛṣṇa as their husband and so by Vratas, they did Pūja to Lakshmi Devi, and made Her happy.

This is correct.

Because Śrī Kṛṣṇa will not marry those who are dear to His wife Lakshmi Devi. So to avoid untoward happenings those Gopikā kannikas did Pūjā to Lakshmi Devi also.

अपरथा लक्ष्मीप्रसादाभावे स प्रभुः श्रीकृष्णः स्वप्रेयसीवैरिवधूः स्वप्रेयस्याः स्वप्राणकान्तायाः लक्ष्म्याः वैरिवधूः सपत्नीः ताः गोपकन्याः तुष्टाः स्वसम्भोगादिना सन्तुष्टाः कथं विदध्यात । प्रेमास्पदीभूतज्येष्ठपत्न्यनुमतिं विना पत्न्यन्तरप्रतिग्रहस्याशक्यत्वात् इति भावः ।

Mahālakṣmī is dear to Śrī Kṛṣṇa can be seen in the sutras :

३.३.४० : ॐ कामादितरत्र तत्र चायतनादिभ्यः ॐ

३.३.४१ : ॐ आदरात् अलोपः ॐ

३.३.४२ : ॐ उपस्थितेः तद्वचनात् ॐ

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Śloka 45

गोपीकर्तृककात्यायनीव्रतम्

Performance of Kātyāyani Vrata by Gopi Women

नेमुस्तां प्रणयापराधशमने नम्रोऽस्तु कृष्णस्त्विति
प्रेम्णा पुष्पमवेदयन् स्वकबरीं तैः सन्दधात्वित्यलम् ।
धूपं मज्जनमारचय्य सह तद्धूमेन तां शोषय-
त्वालिङ्ग्यातनुतादितीव तिलकं गन्धं च तस्यै ददुः ॥ ४५ ॥

Those Kannikās did namaskarams to Mahālakṣmī (Durgā Devi). This is done by them in order to get excuse from Her for the default committed by the kannikās in desiring Śrī Kṛṣṇa.

They placed various flowers at the Lotus Pādas of Mahālakṣmī. This is because, later that Mahālakṣmī shall treat them as Her younger sisters and decorate them with flowers on their heads.

They offered Dhūpa to Her so that let Śrī Kṛṣṇa play with them in water later and make eligible for Dhūpas.

They did Ārchana by Kumkum to Durgā Devi. Because later Let Śrī Kṛṣṇa place Kumkum Tilak on their foreheads, was their desire.

They offered chandan to Mahālakṣmī (Durga Devi) so that later Śrī Kṛṣṇa can embrace them and can give the divine Aprākṛta smell to them.

गोपकन्याः प्रणयापराधशमने कर्तव्ये श्रीकृष्णः अस्माकं नम्रः प्रणतोऽस्त्विति तां दुर्गां नेमुः ॥ नमस्कारेण प्रह्वीभूताः जाताः ।

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Śloka 46

गोपीकर्तृककात्यायनीव्रतम्

Performance of Kātyāyani Vrata by Gopi Women

ताम्बूलं च मुकुन्दचर्वितलसत्ताम्बूलसिद्धै पय-
स्तद्बिम्बोष्ठसुधाप्तये मृदुतनौ भूषावलीं सन्दधुः ।
रत्यन्ते समलङ्करोतु गलिताकल्पौघमस्मत्तनु-
ष्वित्यादीप्सितलब्धयेऽतिकुशलास्तामर्चयाञ्चक्रिरे ॥ ४६ ॥

Those Gopi Kannikas offered Betelnut, Betel leaves to Durgā Devi. This is because later let Śrī Kṛṣṇa give them these betel nuts, leaves after He tasting them in His Mouth.

They did Abhisheka to Durgā Devi by Cow's milk. Because they desired at a later date let Śrī Kṛṣṇa do anugraha to them by the Amṛta in His Mouth. They offered ornaments to Durgā Devi. Because later after enjoyment let Śrī Kṛṣṇa adjust all the ornaments on them and enjoy their beauty. Like this, let many kinds of happiness or sukhas be attained by us and thinking like that, those Gopika kannikās offered and did various Pūjā's to Durgā Devi.

अतिकुशला अतिप्रौढाः गोपकन्याः मुकुन्दचर्वितलसत्ताम्बूलसिद्ध्यै श्रीकृष्णभक्षितमनोहरताम्बूलप्राप्त्यर्थमित्यर्थः ।

मृदुतनौ दुर्गायाः कोमलशरीरे भूषावलीं भूषणश्रेणीं सन्दधुः संयोजयामासुः । इत्येवम् आदिः यस्य तदित्यादि तच्च तत् ईप्सितञ्च, तस्य सिद्धये तां दुर्गां अर्चयाञ्चक्रिरे तां पूजयामासुः इत्यर्थः ॥ ४६ ॥

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Śloka 47

गोपीकर्तृककात्यायनीव्रतम्

Performance of Kātyāyani Vrata by Gopi Women

ततः सपत्न्यर्चनतत्पराणां व्रतं विरुद्धं व्रजबालकानाम् ।
स भग्नमाधातुमिवाम्बराणि जहार धीरोऽम्बुविहारकाले ॥ ४७ ॥

Śrī Vādirāja Mahān gives an explanation for Śrī Kṛṣṇa having snatched away clothes belonging to gopikā kannikās.

Śrī Kṛṣṇa felt that those who desire for Him should do worship only of Him. There is no meaning in worshipping Mahālakṣmī, for whom, these would be competiters. This is not at all proper and healthy. In order to make home this point, Śrī Kṛṣṇa took away the clothes, of those kannikās while they were taking bath at Yamunā. He kept all of them on a tree and sat there and played on the flute.

ततः दुर्गापूजानन्तरं सपत्न्यर्चनतत्पराणां सपत्न्याः लक्ष्म्याः अर्चने पूजने तत्पराणाम् आसक्तानां व्रजबालिकानां विरुद्धं व्रतं दुर्गापूजा-नियमं पतिकामनया सपत्नीप्रार्थनाया विरुद्धत्वादिति भावः ।

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Śloka 48

गोपीकर्तृककात्यायनीव्रतम्

Performance of Kātyāyani Vrata by Gopi Women

देहीशाम्बरमस्मदीयमबला दत्तं क्व तद्वर्तते
मध्ये वः प्रतिभाति तर्हि न कथं सन्दृश्यतेऽस्मद्दृशा ।
मुग्धास्तार्किकमौलियुक्त्यकलितं तन्नैव वः शक्यते
द्रष्टुं चञ्चललोचनैरितिवदन् कृष्णः स पुष्णातु माम् ॥ ४८ ॥

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हे ईश, श्रीकृष्ण, अस्मदीयम् अस्मत्सम्बन्धि अम्बरं वस्त्रम् । देहि दिशोति गोपीनां वचनम् ।

Gopikā kannikās were feeling very shy and they submitted, Oh ! Prabhu, Please return our vastras back to us. (i.e. our ambaras) to us. (In Sanskrit Ambara means cloth as well as the sky).

हे अबलाः अम्बरं दत्तमिति गूढाभिसन्धेः श्रीकृष्णस्य छलोत्तरं श्रीकृष्णस्य सर्वस्रष्टत्वात् गोपिकानां मध्यमपि तत्सृष्टत्वात् दत्तमित्युचितम् ।

Śrī Krṣna replied : Oh ! girls, the ambaras are with you only. For this Gopikā girls again asked : Oh ! Śrī Krṣna, where they are ?

(Their waists were very delicate tender and delicately bent)

Śrī Krṣṇa : It is in the middle of you in the waist.

For this Gopikā girls said : If it is so, then why are they not visible to us.

Śrī Krṣna replied :

हे मुग्धाः मूढाः, तार्किकमौलीनां तार्किकश्रेष्टानां गौतमादीनां युक्तिभिः अनुमानैः अकलितं अज्ञातं तदम्बरं व्योम वो युष्माकं चञ्चललोचनैः चपल-नयनैः । अनेन व्योम्नः सुतरां लोचनागोचरत्वं सूच्यते । द्रष्टुं नैव शक्यते । अनुमान-अगोचरस्य अतीन्द्रियस्य साक्षिसिद्धस्य गगनस्य चक्षुषा द्रष्टुं अशक्यत्वादिति भावः ।

Oh ! Fools, Gautama and other who are very proficient in doing discussions by reasons and authorities have told that 'Ambaram' is the one which cannot be seen by the eyes. Hence for all of you, oscillating with your eyes, how it is possible to be seen by your eyes. Like this Śrī Krṣṇa made them to close their mouths.

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Śloka 49

गोपीकर्तृककात्यायनीव्रतम्

Performance of Kātyāyani Vrata by Gopi Women

ततः क्रमेणाङ्कुरिताङ्गजाता निरीक्ष्य ताश्चञ्चललोचनान्ताः ।
स्वसङ्गयोग्या इति तर्कयन्स ददौ मुदा तद्वसनानि मानी ॥ ४९ ॥

That lovely and beautiful Śrī Krṣṇa, saw the Gopi Kannikās were shutting their mouths but were looking at Him by attractive side glances. They were also shivering with cold.

Śrī Krṣṇa saw such trembling kannikās and felt that they have the eligibility to be touched by Him and showed such anugraha by His merciful look.

Then Śrī Krṣṇa returned back the respective clothes to them.

निरीक्ष्य = दृष्ट्वा, स्वसंयोगयोग्याः = स्वपरिग्रहार्हाः, काममातुः श्रीकृष्णस्य पत्नीत्वादिति भावः । तर्कयन्निव = जानन्निव, मुदा = सन्तोषेण, तद्वसनानि = तासां वस्त्राणि, ददौ = दत्तवान् ।

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Śloka 50

विप्रपत्नीकृत-अन्नसमर्पणम्

Submission of food by the wife of the brāhmin to Śrī Krṣṇa

ततो वने सञ्चरणादतिश्रान्ताः कदाचन ।
अन्नार्थिनो ययुर्गोपाः पूर्णां यज्ञसभां द्विजैः ॥ ५० ॥

ततः = अनन्तरं, कदाचन = कदाचित्, वने = वृन्दावने, सञ्चरणात् = पर्यटनात्, अतिश्रान्ता = अत्यन्तखिन्नाः, गोपाः, अन्नार्थिनः = अन्नकाङ्क्षिणः सन्तः, द्विजैः = विप्रैः, पूर्णां = जुष्टां, यज्ञसभां = यज्ञवाटिकां, ययुः ।

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Śrī Kṛṣṇa in the company of Gopālaka youths was incharge grazing in the forest cows and calves. At that time, the Gopālaka boys were hit by hunger and thirst. So Śrī Krṣṇa sent them to the Yāgaśālā where brāhmin had gathered and were performing Yajñas, and with them to beg for food.

* * *

Śloka 51

विप्रपत्नीकृत-अन्नसमर्पणम्

Submission of food by the wife of the brāhmin to Śrī Krṣṇa

क्षुत्पीडिताऽपि परमानुगमण्डली सा
कृष्णाय भोज्यमिति विप्रचयं ययाचे ।
युक्तं हि तन्मुररिपोरनुगा विरागा
यत्नं कदाचिदपि न स्वकृते प्रकुर्युः ॥ ५१ ॥

सा परमानुगमण्डली = श्रीकृष्णभृत्यवर्गः, क्षुत्पीडिताऽपि = क्षुधार्दिताऽपि, श्रीकृष्णाय, भोज्यं = अन्नं, देयमिति, विप्रचयं = ब्राह्मणसमूहं, ययाचे = याचितवती ।

Those Gopālaka boys were terribly struck by hunger and thirst. Still they begged before those brāhmins to give food for the sake of Śrī Kṛṣṇa only.

Śrī Vādirāja Mahān justifies the action of those boys. Because those who adhere to the Lotus Pādas' path of Śrī Murāri will bear all the troubles that come to them. They will have staunch belief in Him.

They are highly confident about Him that He would protect them and so they would not bother about their sufferings. They

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will not also take efforts to protect them. They live by the name of God.

विरागाः = स्वोदरभरणे अनास्थावन्तः, मुररिपोरनुगाः = मुरारिभृत्याः, कदाचिदपि स्वकृते स्वार्थं यत्नं न कुर्युः । हरिभक्ता हि न स्वोदरभरणे प्रयत्नं कुर्वन्ति किन्तु श्रीविष्णुपूजार्थमेव यतन्ते इति भावः ।

* * *

Śloka 52

विप्रपत्नीकृत-अन्नसमर्पणम्

Submission of food by the wife of the brāhmin to Śrī Kṛṣṇa

स्वीयक्रियाभङ्गभयेन विप्राः
श्रेयस्कृते ते न ददुः किलान्नम् ।
भृत्यैः सहाश्नाति मखेऽस्मदीय
इत्थं विदित्वेति मम प्रतर्कः ॥ ५२ ॥

तैः = गोपैः, अभ्यर्थिता विप्राः, स्वीयक्रियाभङ्गभयेन = स्वीयकर्मवैगुण्यभिया, श्रेयस्कृते = मोक्षदात्रे, श्रीकृष्णाय अन्नं न ददुः किल ।

Those brāhmins did not give food to Śrī Kṛṣṇa, who is the bestower of Moksha. This they did so, not out of fear of the destruction of their sacrifice,

भृत्यैः ब्रह्मादिभिः सह अश्नाति भुनक्ति । इत्थं आनेन प्रकारेण विदित्वा एव अन्नं न ददुः ।

but they did so, knowing that He would eat in their sacrifice along with servants such as Chaturmukha Brahma and others.

इति मम प्रतर्कः कर्मवैगुण्यभिया अन्नं न ददुरिति न, किन्तु मखे भृत्यैः सह अश्नाति ।

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So Śrī Vādirāja states that he thinks so, that is, the brāhmins did not offer food to Śrī Kṛṣṇa not out of fear about their sacrifice, but Śrī Kṛṣna would eat along with His servants.

स्वपत्नीभिः अन्नदानानन्तरं पश्चात्तापस्य जातत्वात् ब्राह्मणानां शुभ-जीवत्वमुत्प्रेक्षितुः कवेर्हृदयम् ।

When their wives have given food to Śrī Kṛṣṇa, the brāhmins profusely repented for their attitude and action earlier. By this, Śrī Vādirāja Mahān concludes that the brāhmins are good sātwic souls.

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Śloka 53

विप्रपत्नीकृत-अन्नसमर्पणम

Submission of food by the wife of the brāhmin to Śrī Kṛṣṇa

विप्राङ्गनाः स्वप्रभवे प्रहृष्टाः
प्रत्यर्प्य सर्पिर्दधिपायसादि ।
मुक्तिं करस्थां किल ता वितेनुः
पुंस्त्वेन किं पुरुषमौलिभाजाम् ॥५२॥

विप्राङ्गनाः = ब्राह्मणपत्न्यः, प्रहृष्टाः = कृष्णाय अन्नं देयमिति वाक्यं श्रुत्वा सन्तुष्टाः सत्यः, स्वप्रभवे = स्वनाथाय श्रीकृष्णाय ।

The wives of those brāhmins with glad hearts submitted the food, namely milk, curd, butter to their Master Prabhu, Śrī Kṛṣna.

सर्पिर्दधिपायसादि = घृतदधिपरमान्नभक्ष्यादि समर्प्य, मुक्तिं = मोक्षं, करस्थां = हस्तस्थितां वितेनुः = कृतवत्यः किल ।

They submitted milk, Pāyasam, ghee, butter etc. with food and other sweets to Śrī Kṛṣṇa. By this sacred act, wives of the brāhmins had Moksha in their hands.

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पुंस्त्वेति । पूरुषमौलिभाजां = पुरुषोत्तमभक्तानां, पुंस्त्वेन = पुरुषत्वेन, किं प्रयोजनम् । मुक्तौ पुंस्त्वं न प्रयोजकं, हरिभक्तिरेव प्रयोजिकेत्यर्थः ।

For attaining Mukti, the dharma which is useful is not mere 'Purushatwa', but it is only 'Haribhakti'. For this Tatwa, the examples are the wives of the brāhmins. So for Purushottama's boon, is it necessary that Purushas are to be there ?

***

Śloka 54

विप्रपत्नीकृत-अन्नसमर्पणम्

Submission of food by the wife of the brāhmin to Śrī Kṛṣṇa

स विप्रपत्न्यर्पितभक्तभुक्त्या विभुः समासक्तमना इवैन्द्रम् ।
अभुङ्क्त भोज्यं गतभीर्गिरीन्द्रवपुः स्वकीयार्पितमप्रतीतः ॥५४॥

विभुः = समर्थः, अत एव, गतभीः = निर्गतेन्द्रभयः, गिरीन्द्रः = पर्वतश्रेष्ठ इव वपुर्यस्य स तथोक्तः ।

Śrī Kṛṣṇa was all capable and had all capacity and so he had no fear at all about any one, anything and at any time. He had body like that of Mountain, but was invisible.

अप्रतीतः अदृश्यः स श्रीकृष्णः विप्रपत्न्यर्पितं यद्भक्तमन्नं तस्य भुक्त्या भोजनेन समासक्तमनाः संसक्तमना इव वैकुण्ठे प्राकृतान्नभोजनस्य कदाऽप्यसत्वेन अपूर्वरसविशेषसलग्नचित्त इवेत्यर्थः ।

Śrī Kṛṣṇa did not give to Devendra and He ate all the food offered by His own herdmen in the form of Mountain.

स्वकीयैर्गोपैरर्पितमैन्द्रम् इन्द्राय दीयमानं भोज्यम् अभुङ्क्त । इन्द्राय यागं त्याजयित्वा तदर्थं कल्पितं बलिं स्वयं जग्रासेत्यर्थः ।

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Śrī Kṛṣna took the food offered by the women of the brāhmins. He also by another Rūpa as Mountain ate all the food intended for Indra.

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Śloka 55

गोवर्धनोद्धरणम्

Holding and lifting high the Govardhana Mountain

प्रदक्षिणीकृत्य गिरिं स्ववर्गैर्मुदाऽर्पितं पर्वतरूपधारी।
बलिं च कृष्णः शतमन्युमन्युविवर्धनोऽसावुररीचकार ॥ ५५ ॥

शतं मन्यवः क्रतवो यस्य सः शतमन्युः इन्द्रः, तस्य मन्युं कोपं विवर्धयतीति = शतमन्युमन्युविवर्धनः ।

Devendra was known for his anger and made him to get more anger, thereby the name for him as 'Satamanyu' became very appropriate.

असौ = श्रीकृष्णः, गिरिं = गोवर्धनपर्वतं, प्रदक्षिणीकृत्य, पर्वतरूपधारी सन्, स्ववर्गैः = स्वात्मीयैः, मुदा = सन्तोषेण, अर्पितं बलिं = पूजोपहारं, उररीचकार = अङ्गीकृतवान् ।

Paramātmā remained in Govardhana Parvata in one Rūpa and by another Rūpa, He circulated the Mountain along with His cowherd men and others.

उपेन्द्ररूपेण अस्मत्पक्षपाती कृष्णः । "बलिः पूजोपहारे च करे दैत्यान्तरेऽपि च" इत्यभिधानात् ।

Śrī Kṛṣna, Paramātmā took avatar as Upendra, younger brother of Indra. Śrī Kṛṣna now aided Bali who was an enemy to Indra. So the anger of Indra was enhanced to the activities of Śrī Kṛṣna.

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इदानीं अस्मद्विरोधिनं बल्याख्यदैत्यं अङ्गीकरोति पर्वतश्च मानयतीति शतमन्योः कोपाभिवृद्धिजननाय तावङ्गीचकारेति ध्वनितोऽर्थः ।

* * *

Śloka 56

गोवर्धनोद्धरणम्

Holding and lifting high the Govardhana Mountain

सहस्रनेत्रोऽपि स कृष्णसत्त्वं मनागविज्ञाय दिदेश मेघान् ।
प्रवर्षणार्थं निगमैकवेद्ये किमक्षिबाहुल्यमुपैति कृत्यम् ॥ ५६ ॥

स इन्द्रः सहस्राणि नेत्राणि यस्य सः, तथोक्तोऽपि दर्शने बहुसाधनवानपीत्यर्थः ।

Lord Devendra had 1000 eyes and so naturally he is more capable in seeing.

श्रीकृष्णस्य सत्त्वं = सामर्थ्यं, मनाक् = स्वल्पं, अविज्ञाय = अज्ञात्वा, प्रवर्षणार्थं = प्रकृष्टवृष्ट्यर्थं, मेघान्, दिदेश = आज्ञापयामास ।

Lord Devendra understood the mahimās of Śrī Kṛṣṇa even to a small extent. so he ordered the clouds.

निगमैकवेद्ये = वेदैकबोध्ये श्रीकृष्णे, अक्षिबाहुल्यं = नेत्रबहुत्वं, किङ्कृत्यं किम्प्रयोजनमुपैति ? किमपि नोपैतीत्यर्थः ।

The meghas rained cats and dogs. Will the possession of too many eyes be useful in the case of Śrī Kṛṣṇa ? That Śrī Kṛṣṇa is known by Vedas. अखिलवेदैकवेद्यो हरिः is the most popular dictum. Śrī Hari cannot be known by perception, or by inference. So He can be known to a very very small extent by the Vedas **and so having 1000 eyes in this aspect is of no use.** Śruti states :

"नेन्द्रियाणि नानुमानं वेदा ह्येवैनं वेदयन्ती"ति श्रुतेः ।

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Pippalāda Śruti states, that indriyas (perception), or inference is not of any helpful in knowing, but only sadāgamas have to be resorted to. Śrī Vādirāja Mahān brings this truth in a splendid way as stated above.

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Śloka 57

गोवर्धनोद्धरणम्

Holding and lifting high the Govardhana Mountain

शतक्रतौ वर्षति वासुदेवो गिरिं समुद्धृत्य बभूव तूष्णीम् ।
जिहीर्षुभिः स्वासमशत्रुशौर्यं तदाद्यवैर्युद्धरणं हि कार्यम् ॥५७॥

वासुदेवः = श्रीकृष्णः, शतक्रतौ = इन्द्रे, वर्षति सति, गिरिं = गोवर्धनं, समुद्धृत्य तूष्णीं बभूव ।

Śrī Kṛṣṇa, son of Vasudeva lifted Govardhana Mountain by His Hand when Devendra who had performed one hundred sacrifices, poured limitlessly rain at Gokula to destroy the cows, cowherds and gopikās, Nandagopa and others.

स्वासमशत्रुशौर्यं = स्वासदृशवैरिसामर्थ्यं, जिहीर्षुभिः = परिहर्तुमिच्छुभिः, तदाद्यवैर्युद्धरणं = तस्य शत्रोराद्यः प्राथमिको यो वैरी तस्योद्धरणं, धनादिदानेनोन्नमनं कार्यं हि ।

Śrī Vādirāja Mahān beautifully represents the act of Bhagawān holding Govardhana Mountain. When there is battle, one should fight fight on equal person. Devendra being far far infinite times inferior to Śrī Kṛṣṇa, Śrī Kṛṣṇa did not mind about him. Further for them, the reply would be highlight about their enemies.

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नाल्पशत्रुर्महाशूरेण गन्तव्य इति, महाशूरस्य = श्रीकृष्णस्य, अल्पसुरेन्द्रं प्रति गमनादेर्हीनत्वात् । इन्द्रस्य शत्रुं = पर्वतं, समुद्धृत्य तूष्णींभावो युक्त एवेत्यर्थः ।

Like that Śrī Krṣṇa lifted the mountain by His Hand effortlessly. Then He showed the Mountain to Devendra, and for it, Devendra was an enemy.

* * *

Śloka 58

गोवर्धनोद्धरणम्

Holding and lifting high the Govardhana Mountain

मयीश्वरे भूभृति जागरूके स्वयं च भूभृत्किल बुद्धिशून्यः ।
स इत्यमर्षादिव भूधरेन्द्रं करेण भूमेरुदबीभिदत्तम् ॥५८॥

स = कृष्णः, ईश्वरे = समर्थे, मयि भूभृति = कूर्मादिरूपेण भूधारिणि, जागरूके सति = जाग्रति सति, बुद्धिशून्यः = विवेकरहितः, गोवर्धनपर्वतः स्वयश्च भूभृत् किल ।

Paramātmā Śrī Krṣṇa is the main and only support of all the jagat. There is none before Me to say the supporter of the jagat.

To declare so, it appeared that Śrī Krṣṇa lifted that Govardhana Mountain. Śrī Krṣṇa is the only King but not the mountain called as the King.

यदि त्वमपि भूभृत् तर्हि त्वदुन्मूलने भूमेः पातः स्यादिति, अमर्षादिव = कोपादिव, भूधरेन्द्रं = पर्वतश्रेष्ठं तं गोवर्धनं, करेण = हस्तेन, भूमेः सकाशात्, उदबीभिदत् = भेदयामास ।

Śrī Krṣṇa got anger that Mountain being a Jada an insentient object can never be called as a King and hence he plucked the same and held it in His Hand, it appeared so.

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Śrī Vādirāja Mahān brings the crux of the sūtra 1-3-10 ॐ अक्षरं अंबरान्तधृतेः ॐ in this, further śloka under Viṣnu Sahasranāma, Bhagawān is called as भारभृत् which explains :

प्राणो मुख्यवायुः कूर्मरूपेण जगद्धारकः सन्नपि आस्ते । स एष कूर्मरूपेण वायुरण्डोदके स्थितः । विष्णुना कूर्मरूपेण धारितोऽनन्तधारकः ।

Mukhya Prāṇa as Kūrma is the support of the whole Universe and he is fully and exclusively supported by Paramātmā in Kūrma devatā below him.

* * *

Śloka 59

सर्गोपसंहारः

Conclusion of the fifth Sarga

रोम्णां हर्षणकारिणि श्रवणतः पापौघविध्वंसिनि
प्रेम्णा चिन्तयतां विचित्रविमलश्लाघ्यार्थसन्दायिनि ।
सञ्जाते भुवि रुक्मिणीशविजये सद्वादिराजोदिते
सञ्जातः सुरमण्डलीषु महितः सर्गो मुदां पञ्चमः ॥ ५९ ॥

॥ इति श्रीवादिराजतीर्थप्रणीतरुक्मिणीशविजये
पञ्चमः सर्गः ॥ ५ ॥

॥ श्रीकृष्णार्पणमस्तु ॥

रोम्णां हर्षणं करोतीति हर्षणकारी, तस्मिन् रोमाञ्चनजनके । "रोमाञ्चो रोमहर्षणम्" इत्यमरः । श्रवणतः = श्रुतितः, पापानां = दुरितानां, ओघः = समूहः, तं विध्वंसयतीति पापौघविध्वंसी, तस्मिन्, प्रेम्णा = भक्त्या, चिन्तयतां = स्मरतां, विचित्राः = आश्चर्यभूताः, विमलाः = निर्मलाः, श्लाघ्याः = स्तुत्याः, अर्थाः = धर्मादिचतुर्विधपुरुषार्थाः, तान् सम्यक् ददातीति विचित्रविमलश्लाघ्यार्थसन्दायी, तस्मिन् ।

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This Mahākāvya is done with śabdas in an intelligent manner, which when heard, by that mere hearing the sins thus far committed would be eraced out totally. For those, who do commentaries and explanations there on, for them it would be evident that this Kāvya called as 'Rukmiṇīśa Vijaya' has clear and appreciable meanings in it.

सन्तो वादिराजाः = वादिश्रेष्ठाः शुकादयः, तैः उदिते = अभिवर्णिते, रुक्मिणीशविजये— रुक्मिणीशस्य = कृष्णस्य, विजये = पराक्रमे, भुवि = भूमौ सञ्जाते सति, उज्जृम्भिते सति, सुरमण्डलीषु = देवश्रेणीषु, महितः = पूजितः, महान् वा । मुदां = सन्तोषाणां, निगडमोचनवाटोद्धाटननदीमार्ग-दानादि बहुपराक्रमदर्शनेन बहुशः सन्तोषात् बहुवचनम् ।

Śukāchārya and other great Jñānins who are very efficient and proficient and when they describe about the heroic and adventurous activities of Śrī Kṛṣṇa, in this Mahākāvya, then all the devatās in the heavens would be happy and would be pleased.

By hearing this great work Rukminīśa Vijaya, the four-fold objects of life namely (i) Dharma (ii) Artha (iii) Kāma and (iv) Moksha will be achieved by those, who cover with devotion. This work is composed by the good and eminent saint Śrī Vādirāja, and this fifth Sarga was appreciated in the assemblies of the devatās, is hereby completed.

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

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कायेन वाचा मनसेन्द्रियैर्वा
बुद्ध्याऽऽत्मना वाऽनुसृतः स्वभावम् ।
करोमि यद्यत् सकलं परस्मै
नारायणाय इति समर्पयामि ॥

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॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

रुक्मिणीशविजयः

Rukmiṇīśa Vijaya

षष्ठः सर्गः – Sixth Sarga

श्लोकाः १ तः ६७

Ślokas 1 to 67

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(3)	गोवर्धनवर्णनम् = Description of Govardhana.	14 to 16

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Sl. No.	Subject	Śloka No.
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(12)	गोपीनां कातर्यम् = Lamentation by the Gopikās.	65 to 66
(13)	सर्गोपसंहारः = Conclusion of the fifth Sarga	67

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

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Subject Index in detail for each Śloka

Śloka No.	Subject
1.	Due to the mandates of Devendra, the downpour of rains was too much by which low and meadows all because one and ecqual. They were ignorant of the Parvata being lifted by Lord Śrī Kṛṣṇa.
2.	Govardhana Mountain was tolerent of such heavy downpour. It appeared like a saint who did penance severely and was desirous of achieving bliss.
3.	Inside Govardhana Mountain, cows, cowherd boys and others yearned for looking at the glory of the cloud – Śrī Kṛṣṇa. The animals out of the Mountain also had similar situation.
4.	Govardhana Mountain appeared like that of centre Gopuram of Vaikuṇṭha. It had deer, parrots, peacocks and Kalaśas of gold.
5.	Śrī Kṛṣṇa had lifted Govardhana Mountain to a height and this appeared as though framing future wrestling with the wrestler Cāṇūra and Muṣṭika.
6.	The beauty of Govardhana Mountain which was lifted by Lord Śrī Kṛṣṇa in the middle of heavy waters, was stealing the beauty of Mandara Mountain when it was lifted by Kūrma Rūpī Bhagavān.
7.	Govardhana Mountain which was present at the expanse of that rainy waters at Gokula was like a boat to cross over the troubles of sātwic souls in saṁsāra.

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Śloka No.	Subject
8.	Govardhana Mountain gave refuge to the animals between great rocks. In the trees, in the nests, shelter was given to birds. For ṛṣis, gopālakas, shelter was provided in the reigons beyond clouds at such heights.
9.	Govardhana Mountain was decorated with large quantity of flowers due to rain. This appeared as the horripilation of joy caused by its contact with lotus Hands of Śrī Kṛṣṇa.
10.	That Govardhana Mountain was never shocked by the hitting of heavy rains, lightning, thunder etc. It had no power. Because it was protected by the Hands of Śrī Kṛṣṇa.
11.	Due to the heavy waters, there was reflection of the peaks of the Mountain. The fall of flowers in the water appeared as though pūjā was done to the peakes.
12.	Govardhana Mountain had the reflection of heaven and sky. This was like the peak appearing to swallow heaven - abode of Devendra and sky, the above of clouds - since both are criminals.
13.	Śrī Kṛṣṇa lifted the Mountain in which thousands of elephants were wandering. From that day, for the Kavis it became not a difficult sentence "In the hand of the child there are thousands of elephants".
14.	Śrī Kṛṣṇa's holding Govardhana Mountain near His Cheek is compared to Śeṣa Bhagavān as well as Kūrma Avatāra of Paramātmā.
15.	Govardhana Mountain is compared to be the missile of fire discharged by Śrī Kṛṣṇa at Indra. Then Description of vapours, oozing liquid etc. are made.

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Śloka No.	Subject
16.	Description of the wealth and splendour of Govardhana Mountain is made. The Mountain totally conquered the blue cloud and rainbow etc.
17.	Śrī Kṛṣṇa's enquiry to a herdsmen about cloud and reply by the herdsmen thereon about seeing outside.
18.	Description of the report of the herdmen to Lord Śrī Kṛṣṇa. Rain had stopped but tears of joy of people in gratitude was pouring down.
19.	Beautiful description by Mahān Śrī Vādirāja as to why there was no blue colour in the sky, no clouds, no darkness, no cold.
20.	After the rains stopped, Śrī Krṣṇa surrounded by gopālakas, gopis went round the pure Gokula.
21.	Indra profusely apologised for his wrong actions and performed abhiṣeka to Lord Śrī Krṣṇa. He chanted the name of the Lord as "Govinda" as a prāyaścitta for the sins committed.
22.	Nandagopa was taken to Lord Varuṇa by his servants, when Nandagopa took bath of Dwādaśī day at Yamunā river, very much early morning – prohibited hour.
23.	Karuṇāsāgara Lord Śrī Kṛṣṇa gave darśan to Varuṇa at his residence and brought back safely Nandagopa to Gokula, after being worshipped by Varuṇa of Him profusely.
24.	Description of Sun-set at the Western direction and disappearance at the Western sea.

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Śloka No.	Subject
25.	Falling of the Sun in the Ocean, is explained as an act by the sea, so that the Sun may not make the rivers (being the wives of the sea) to dry up.
26.	Splendid explanation for the Sunset and Sun going in to the sea. Comparison is made to an ascetic.
27.	Justification for the fall of the Sun into the sea, because of the injustice done by him to ascetic, Earth and Warters and robbed wealth on the Earth.
28.	Sunrise in the East, grows in the sky and gets destroyed in the West. None can supersede the fate, however great, he may be.
29.	Sun reaches the end of the Mountain Meru in the evening with red colour. Description of Sunset is given.
30.	The Sun saw his reflection in the waters of the sea. The Sun left of his heat and became calm. Description of Sunset is beautifully enumerated.
31.	By Sunset, the faces of the lotuses started contraction, though being in pure waters.
32.	The lotuses looked like doing penance by expecting the rise of the Sun. It has the humming of the bee for delightful "Om" of the ascetic.
33.	The Lord of directions – Sun became red on reaching another direction – Description of Sunset.
34.	Description of the Moon rise on the Eastern direction.

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Śloka No.	Subject
35.	Darkness was removed by the soft rays of the Moon.
36.	Moon's rise described – bathing in the Eastern ocean and having on the forehead the mark of musk etc.
37.	Sky imitated the Chest of Lord Śrī Kṛṣṇa. adorned with pearl necklaces.
38.	Description about the Disc of the Moon and its beauty.
39.	When Sun disappeared, the appearence of Moon took place.
40.	The face of the Moon on the Full Moon day was like that of Nanda's Śrī Kṛṣṇa's maiden of fame.
41.	Sun destroyed the movements of the thieves and the Moon like the dutiful son followed foot-steps of the father.
42.	The Moon was like the arrow of the jasmine flower in the bow string of cupid and reached the sky – Viṣṇupāda.
43.	Śrī Kṛṣṇa entered Bṛndāvan when the sky was permeated by the song of the gandharvas.
44.	Father of the cupid – Śrī Kṛṣṇa was seen by the Moon and filled the Bṛndāvan with his beautiful rays.
45.	Prayer by the Moon to Lord Śrī Kṛṣṇa to increse his fame as the be-witcher of the world by sporting along with gopikās in Bṛndāvan.
46.	Śrī Kṛṣṇa plays on flute who is the Supreme Lord of the Universe and Master of all music.

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Śloka No.	Subject
47.	By the Music of Lord Śrī Kṛṣṇa, the cows, sages, and gopikās all became unconscious. He made all to bow down and established that the entire Universe is under His control.
48.	Śrī Kṛṣṇa played on the flute and gave divine nectar to it. In that flute Rukmiṇi was present in one form.
49.	The flute music by Śrī Kṛṣṇa removes hatred in animals such as cows, and tigers, serpants and mongoose, cats and rats – which is extra-ordinary and all will be immersed in it.
50.	Śrī Kṛṣṇa is all yeilding cow to gopikās. Śrī Kṛṣṇa has a beautiful garland of sylan flowers around His neck.
51.	Gopikās though bit haughty due to their beauties, were struck by the fine arrows of cupid.
52.	One gopikā leaves of milking her cos, another leaves her food, another leaves her husband and reaching Śrī Kṛṣṇa only as the ultimate protection.
53.	Another gopikā applied collyrium to her eyes, another gopikā decorated her with ornaments on her body to have darśan of Śrī Kṛṣṇa.
54.	Śrī Kṛṣṇa gave plenty of bliss to the gopikās.
55.	He ordered them to go back to Gokula and do sevā to parents, husband etc. which would yield the four objects of human life.
56.	Gopikās reported that saparation from Śrī Kṛṣṇa will result in the end of their lives.

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Śloka No.	Subject
57.	Gopikās submit that service to husband, parents etc. is a means to reach the Lotus pādas of Śrī Kṛṣṇa. Then their not returning back to home has no meaning.
58.	Gopikās submitted that they serve Śrī Kṛṣṇa, as father, mother, husband in all capacities because He is the ultimate Person to be reached.
59.	Gopikās contended that Śrī Kṛṣṇa is actually the Father of the World, Mother of the World etc.
60.	Gopikās submitted that Śrī Kṛṣṇa is an Ocean of handsomeness. Any other person they looked as only as the destroyer of happiness.
61.	Gopikās submitted that Śrī Kṛṣṇa is the Fit Person to enjoy them.
62.	Beauty of gopikās are described having large eyes etc. and extending upto ears.
63.	Gopikās submit that they have a firm mind in Śrī Viṣṇu's dharma, so they know what is beneficial and what is not so.
64.	Śrī Kṛṣṇa was much pleased by the words of gopikās and gives them happiness.
65.	When Śrī Kṛṣṇa disappeared, gopikās started searching for Him in the forests.
66.	Gopikās were experts in charming speech, sang lovely about Śrī Kṛṣṇa.
67.	The exploits of the victorious Lord of Rukmiṇi cause the happy horripilation of joy to all sātwic souls are dealt with in this 6th sarga by the great Śrī Śrī Vādirāja Mahān.

Om Śrī Kṛṣṇārpaṇamastu.

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कृष्णाय वासुदेवाय हरये परमात्मने ।
प्रणतक्लेशनाशाय गोविन्दाय नमो नमः ॥

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॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

रुक्मिणीशविजयः

Rukminīśa Vijaya

षष्ठः सर्गः – Sixth Sarga

Ślokas 1 to 67

गोवर्धनोद्धरणस्य महत्त्वम्

Glories in the act of lifting of Govardhana Mountain

Śloka 1

महेंद्रविज्ञप्तघनालिमुक्तपयःप्रवाहावृतभिन्नभागम् ।
मुकुन्दहस्तोद्धृतमद्रिराजमनुद्धृतं तं मनुजा व्यजानन् ॥ १ ॥

खर्वीकृतसुपर्वेशगर्वसर्वस्वपावकः ।
उर्वीतापहरः कृष्णवार्वाहः स्यान्मुदे मम ॥ १ ॥

मनुजाः गोपाः महेन्द्रेण = देवेन्द्रेण विज्ञप्तानां = प्रेरितानां मेघानां आलिभिः समूहैः मुक्तस्य पयसः = जलस्य प्रवाहेण आवृतः = आच्छन्नः भिन्नभागो उन्मूलितप्रदेशो यस्य तम् ।

Govardhana Mountain was separated by the heavy down pour of rains due to Devendra. The separated part of Govardhana Mountain was lifted by the Hand of Śrī Kṛṣṇa, who is the bestower of Moksha. (ॐ तन्निष्ठस्य मोक्षोपदेशात् ॐ ॥ १-१-७ ॥)

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That Mountain was hidden by the flow of water poured by the mass of clouds goaded by Devendra.

मुकुन्दहस्तेन उद्धृतं उन्मूल्य धृतमपि तं अद्रिराजं = गोवर्धनम् अनुद्धृतं = अनुन्मूलितं व्यजानन् विदुः ।

The cowherds thought that the King of the Mountains – Govardhana Mountain was not at all lifted by Lord Śrī Kṛṣṇa.

वृष्टिबाहुल्यात् आविच्छिन्नपयःप्रवाहैः खंडद्वयान्तरस्य आच्छादनादिति भावः ।

The down pour of rain was so heavy and was continuous and floods were so heavy, that the mountain which was cut off was hidden in the waters.

Note : This is called भ्रान्तिरलङ्कारः — This is called illusory Alaṅkāra. Because the cowherds were under illusion that the Mountain was not actually shifted by Śrī Kṛṣṇa, when as a matter of fact, it was done so.

भ्रान्तिः = विपर्ययज्ञानं इत्युक्तत्वात् इति ।

* * *

Śloka 2

गोवर्धनोद्धरणस्य महत्त्वम्

Glories in the act of lifting of Govardhana Mountain

वर्षासु वर्षसहतामधिगम्य वार्षु
तप्तुं तपः कृतपदस्य पदं प्रपेदे ।
शर्मान्यजन्मनि सिषाधयिषोर्महीध्रो
हन्मध्यलब्धपरमस्य तदोपमायाः ॥ २ ॥

Śrī Vādirāja Mahān compares here Govardhana Mountain to an acsetic – sanyāsin.

Rarest Archiver

महीध्रः = पर्वतः, तदा = वर्षणकाले, तपः तसुं, कृतपदस्य, अन्यजन्मनि = जन्मान्तरे, शर्म = सुखं, सिसाधयिषोः = साधयितुं इच्छोः, हृन्मध्यलब्ध-परमस्य = परमात्मध्यानयुक्तस्य इत्यर्थः ॥

At the time of such heavy rain fall, that Govardhana Mountain obtained the power of an ascetic who has the power to endure the rainfall.

Further the ṛshi obtained a place for performing penance in the midst of the waters.

एताद्दशस्य कस्यचित् ऋषेः उपमायाः साद्दशस्य पदं स्थानं प्रपेदे ।

That ṛshi gained Paramātmā in the middle of his heart. He was desirous of achieving bliss in the next birth.

जलमध्यस्थितत्वात् = = The mountain was in the middle of waters,the ṛshi stands in the middle of waters during severe tapas.

शिरसि पतद्वृष्टित्वात् = = For the mountain, at the top rain was pouring down. The ṛshi also gets waters on the head when he stands during such rainy season study in his meditation.

स्वान्तर्गतकृष्णत्वात् च = The mountain had Śrī Kṛṣṇa in it, in the middle. Rshi also will have Paramātmā Śrī Krṣṇa in the middle of the heart during meditation.

That is why Śrīmad Ācārya has said in Yati Praṇava Kalpa, as अतः विष्णोः सर्वोत्तमत्वं सर्वदा प्रतिपादय । as the mandatory duty for all sanyāsins. For others, it should be understood as,

अतः विष्णोः सर्वोत्तमत्वमेव महातात्पर्यं सर्वागमानाम् ।

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Rarest Archiver

Śloka 3

गोवर्धनोद्धरणस्य महत्त्वम्

Glories in the act of lifting of Govardhana Mountain

अन्तःकृपाविपुलधारविलोचनश्री-
कान्ताख्यमेघविभवेक्षणलोलनेत्रैः ।
सन्तोषहेतुषु गुहासु गतैः स सत्त्वैः
क्रान्तो बहिश्च घनदर्शिभिरद्रिरासीत् ॥ ३ ॥

Śrī Vādirāja Mahān states here, that the animals and others who were inside the mountain as well as outside the mountain, were seeing the clouds and water from them.

सः अद्रिः = गोवर्धनपर्वतः कृपाविपुलधारे दयाख्यनिबिडजलधारे लोचने यस्य श्रीकान्ताख्यमेघस्य कृष्णाख्यमेघस्य विभवेक्षणे सम्पद्दर्शने लोलानि सतृष्णानि नेत्राणि येषां तैः सत्त्वैः -

The inside of the Govardhana Mountain was occupied by cows, Cowherd boys and others. Their eyes yearned for looking at the glory of the cloud called the consort of Mahālakṣmī – Śrī Kṛṣṇa. That cloud of Śrī Kṛṣṇa had His eyes filled up with abundant flow of the water of mercy.

So inside the mountain also, they saw the cloud and water from it.

Similarly, the animals and others outside the mountain also, had similar situation.

- गोगोपादिप्राणिभिः अन्तः बहिश्च घनदर्शिभिः = मेघदर्शिभिः सन्तोषहेतुषु वृष्टिभयाभावात सन्तोषकारणीभूतासु गुहासु गतैः स्थितैः सत्वैः मृगादिभिः क्रान्त आसीत् ।

Rarest Archiver

Outside the Govardhana Mountain was also occupied by animals and others. They were also looking at the clouds and were staying in the caves which were a source of happiness.

पर्वतान्तर्बहिस्थितानां उभयेषां धाराधरेक्षणं तुल्यं आसीत् इति भावः ।

By this, it is explained that for both who were inside and outside Govardhana Mountain, the experience of happiness was the same. Here Śrī Kṛṣṇa is compared to the cloud because of His colour and He had mercy for His devotees and His eyes were filled with such merciful tears of waters, at their sufferings.

Since cloud is common to all, in giving rain water, but the recepient is different, which depends upon the swabhāva of the entities. There is no partiality or iota of cruelty at all to Him as stated in :

ॐ वैषम्यनैर्घृण्ये न सापेक्षत्वात्तथा हि दर्शयति ॐ ॥ २-२-३५ ॥

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Śloka 4

गोवर्धनोद्धरणस्य महत्त्वम्

Glories in the act of lifting of Govardhana Mountain

सुवर्णशृङ्गैः कलशोपमानैर्मृगादिभिः कृत्रिमसन्निभैश्च ।
गुहोल्लसद्वारगणैः समन्ताद्बभौ गिरिर्गोपुरतीव विष्णोः ॥ ४ ॥

Govardhana Mountain appeared as a temple of God, is described by Śrī Vādirāja Mahān.

कलशाः एव उपमानम् येषां तानि तैः सुवर्णशृंगैः हेमशिखरैः ।

Govardhana Mountain had its peaks of Gold like the Kalaśas kept in the temple at the top of Gopura.

Rarest Archiver

कृत्रिमसन्निभैः शीतभयात् निश्चलाङ्गत्वेन कृत्रिमप्रतिमासदृशैः मृगादिभिः समन्तात् चतुर्दिक्षु गुहोल्लसद्द्वारगणैः गुहाख्यशोभमानद्वारसमूहैश्च वृतः युक्तो गिरिः = पर्वतः विष्णोः स्वान्तस्थितस्य गोपुरतीव उपमानादाचार इति गोपुरशब्दात् क्विप् ।

The deer and other animals which appeared to be motionless or account of cold and hence they provided as pictorial ones, which are found in the temples.

That Govardhana Mountain was surrounded by the Groups of shining gateways of caves which appeared like the tower of a temple.

प्रासादतीव = प्रासादविशेषवद्भाति इत्यर्थः ।

For the temple, Paramātmā should be inside and here in the interior of Govardhana Mountain, Mahāprabhu, Śrī Kṛṣṇa was there.

गोपुरस्यापि सुवर्णकलशोपेतत्वात् चित्रलिखितमृगादियुक्तत्वात् चतुर्दिक्षु द्वारसमेतत्वात् च, इति भावः ।

Temple had golden Kalaśas.	Mountain had golden peaks.
Temple had pictures painted.	Mountain had deer and other animals standing static like pictures, due to cold.
Temple and gateways and paths.	Mountain had caves and paths.
Temple had Paramātmā inside.	Mountain had Lord Śrī Kṛṣṇa, as a Chala Vigraha inside.

So Govardhana Mountain is like a Temple.

Rarest Archiver

The main condition for a temple is that the presence of Paramātmā should be there, here actually Lord Śrī Kṛṣna is present in Govardhana Mountain and so it is a very sacred temple.

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Śloka 5

गोवर्धनोद्धरणस्य महत्त्वम्

Glories in the act of lifting of Govardhana Mountain

बभौ समुत्तुङ्गनगं दधानः स भाविमल्लेन्द्रजयोपयोगि ।
तदीयविद्याभ्यसनं विधातुं शिलोच्चयं बिभ्रदिवाभ्रलग्नम् ॥ ५ ॥

The description of Śrī Krṣna holding the Govardhana Mountain in His Hand is described :

समुत्तुङ्गनगम् = अत्युच्छ्रितपर्वतं दधानः स कृष्णः, भाविनि = भविष्यति, मल्लेन्द्रस्य = मल्लश्रेष्ठस्य चाणूरस्य, जये उपयोगि = उपयुक्तं, तदीयायाः मल्लेन्द्रसम्बन्धिन्याः विद्यायाः -

Śrī Kṛṣṇa held in His Hand, the Govardhana Mountain which had very high peaks and was very high. This Act of Śrī Kṛṣṇa looked as though, to be a practice for Him, for the future dual between Him and the great Cāṇūra wrestler, to happen.

- अभ्यसनम् = अभ्यासं, विधातुं = मल्लविद्याभ्यासं कर्तुं, अभ्रलग्नं = गगनचुम्बि, शिलोच्चयं = शिलासमूहं, बिभ्रदिव बभौ ।

Because, those who participate in the wrestling dual used to practise earlier by lifting great stons of large heights. Śrī Kṛṣṇa also lifted Govardhana Mountain, so that it may become useful to Him, in the future fight with the wrestler sent by Kaṁsa by name Chāṇūra.

Rarest Archiver

मल्ला हि स्वविद्याभ्याससमये शिलाभारं हस्तेन उद्धृत्य, इतस्ततः चालयन्ति तथा इति भावः ।

Wrestlers during the period of practice lift heavy shows by their hands and shake them on either sides. Otherwise there is no use in lifting the Mountain now, as the author observes.

This is the beauty of Śrī Vādirāja Mahān. The splendid Act of Śrī Kṛṣṇa lifting the Mountain is justified in various ways for the devotees to understand. It is not as though, as a fact, that Śrī Kṛṣṇa needs any practice. Absolutely no need, but from the worldly point of view, the beauty is narrated by the author.

अन्यथा पर्वतधारणे प्रयोजनाभावात् गोपादिरक्षणस्य प्रकारान्तरेणापि सम्भवात् इति भावः ॥

By any Act, there is no use or utility for Śrī Kṛṣṇa, because He is always Full, Perfect and Independent. **But He does so, for the benefit of His devotees only.** Here by this Act of Śrī Kṛṣṇa, all the cows, cowherds and all others were protected by the floods of rain.

The meaning of the sūtra 2-1-33 :

ॐ न प्रयोजनवत्त्वात् ॐ

is exhibited in action by Śrī Kṛṣṇa.

* * *

Śloka 6

गोवर्धनोद्धरणस्य महत्त्वम्

Glories in the act of lifting of Govardhana Mountain

कृष्णधृतः सुरविस्मयकारी विस्तृतपुष्करमध्यगताद्रिः ।
सिन्धुकबन्धसमुद्धृतभास्वन्मन्दरकान्तिमचूचुरदद्रिः ॥ ६ ॥

Rarest Archiver

कृष्णेन धृतः सुराणां देवानां विस्मयं = आश्चर्यं करोति इति तथोक्तः ।

The holding of Mandara Mountain by Śrī Kṛṣṇa created great delight and wonder to the devatās.

विस्तृतस्य पुष्करस्य = जलस्य मध्यं गतः ।

The mountain was merged in the rainy water that struck Gokula by the act of Devendra.

अत एव आर्द्रः = क्लिन्नः अद्रिः सिन्धोः = समुद्रस्य कबन्धात् उदकात् समुद्धृतस्य भास्वन्मन्दरस्य लसन्मन्दरपर्वतस्य कान्तिं = शोभाय अचूचुरत् = चोरितवान् ।

This Govardhana Mountain which was merged in the rainy waters at Gokula stole away the beauty of Mandara Mountain which got submerged at the milky ocean when the suras and asuras started churning the milky-ocean.

मन्दरः अपि श्रीकृष्णेन = कूर्मरूपेण नारायणेन धृतः ।

That Mandara Mountain was also lifted above by Śrī Kṛṣṇa in the Avatār of Kūrma rūpi Nārāyaṇa.

By this Śrī Vādirāja Mahān brings to the Notice of devotees that Śrī Kṛṣṇa is identical with Kūrma rūpi Paramātmā who is Śrīman Nārāyaṇa.

Śrī Kṛṣṇa hereby protected and saved the cows, cowherds and other Sātwic souls.

Kūrma rūpi Paramātmā by lifting the Mandara Mountain on His back saw that the churning act was continued and thereby nectar was obtained and the devatās were benefitted.

So the main part played in the process of churning the milky ocean, is not by devatās or by ausras; **but by Paramātmā in Kūrma Rūpa only.**

Rarest Archiver

There is absolutely no difference between Kūrma rūpa Bhagawān and Śrī Kṛṣṇa rūpa. Such lifting the mountain, to protect the sātwic souls is His nature.

देवस्यैष स्वभावोऽयं खलु ।

* * *

Śloka 7

गोवर्धनोद्धरणस्य महत्त्वम्

Glories in the act of lifting of Govardhana Mountain

अनुचक्रेऽम्भसाश्चक्रे लसता तेन भूभृता ।
तितीर्षोर्व्रजवर्गस्य शमितोपप्लवः प्लवः ॥ ७ ॥

Śrī Vādirāja Mahān here explains as to how that Govardhana Mountain which was shining in the waters at Gokula appeared.

अम्भसां = जलानां चक्रे = समूहे लसना = प्रकाशमानेन भूभृता महीधरेण तितीर्षोस्त्तर्तुं इच्छोः वृष्टिजन्यभयाब्धिमिति शेषः ॥

The Govardhana Mountain which shone in the expanse of that rainy waters at Gokula was like the boat which would remove the troubles of the group of Sātwic souls at Gokula.

They wished to cross the ocean of fear caused by the waters. This helped like a boat.

वर्षाकाले वृष्टिनिवारणाय स्वोपरि नारिकेलपत्रादिना अद्रिशृंगवत् कृतगृहः इत्यर्थः ॥

In the time of rains, in order to stop and withstand the rain, the house is covered by the leaves of coconut trees, like a mountain. Like that this Govardhana Mountain appeared and helped the people to protect themselves.

Rarest Archiver

There is no wonder that Govardhana Mountain appeared like a boat to protect the Sātwic Jīvas. Because, it is held by Śrī Kṛṣṇa who is a Bridge or a Boat.

यः सेतुः ईजानानां अक्षरं ब्रह्म तत्परम् ।

ॐ विशेषणाच्च ॐ (१-२-१२)

establishes this Tatwa.

* * *

Śloka 8

गोवर्धनोद्धरणस्य महत्त्वम्

Glories in the act of lifting of Govardhana Mountain

खगान्सवृष्टेर्द्रुमकोटरेषु
मृगान् जुगोप स्वगुहागृहेषु ।
मुनीन्धनात्युच्छ्रितमेखलासु
विपत्सु कः स्वीयमुपेक्षतेऽग्र्यः ॥ ८ ॥

सभूधरः खगान् = पक्षिणः द्रुमकोटरेषु मृगान् कृष्णसारादीन् स्वगुहागृहेषु = स्वगुहाख्यालयेषु मुनींस्तपस्तसुं समागतान् ऋषीन् घनेभ्यः मेघेभ्यः अत्युच्छ्रिताः मेखलाः अधित्यक्ताः तासु निधाय वृष्टेः सकाशात् जुगोप = ररक्ष ।

(i) That Govardhana Mountain protected the birds from the rain which were in the hallows of the trees at Gokula.

(ii) That Govardhana Mountain protected the animals in the houses of caves.

(iii) That Govardhana Mountain protected the sages in the slopes high above the region of clouds.

Rarest Archiver

Such protection done by the mountain is well within the reason and logic say Śrī Vādirāja Mahā Muni.

विपत्सु स्वीयं आश्रितं को वा अग्र्यः आर्य उपेक्षते । स्वाश्रितपरिपालनं अग्र्याणां सहजं इत्यर्थः ।

Which eminent person will ignore his people who are in distress and in troubles.

(By this, it is indicated that Govardhana Mountain is big and great as it was protecting birds, animals, sages etc.)

By lifting Govardhana Mountain effortlessly, Lord Śrī Kṛṣṇa, by protecting animals, birds and all jīvas, shows that all jīvas whether it is small or big; learned or not learned, animal or human being, whoever it may be, can live and survive by the anugraha of Śrī Kṛṣṇa and He protects all.

ॐ प्रकृतैतावत्त्वं हि प्रतिषेधति ततो ब्रवीति च भूयः ॐ ॥ ३-२-२२ ॥

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Śloka 9

गोवर्धनोद्धरणस्य महत्त्वम्

Glories in the act of lifting of Govardhana Mountain

प्रसूनकोशैर्घनवर्षपातनिपातितैरङ्कितसर्वगात्र(भृङ्गजाल): ।
मुकुन्दहस्ताम्बुजसङ्गसौख्यप्रहृष्टरोमालिरिवाद्रिरास्ते ॥ ९ ॥

घनवर्षपातेन = निबिडवृष्टिपातेन निपातितैः प्रसूनकोशैः = कुसुम-कुड्मलैः ।

Due to very heavy downpour of rain the buds of flowers were blown down and with them, the Govardhana Mountain was decorated of its body.

अद्रिः = पर्वतः, मुकुन्दस्य = श्रीकृष्णस्य, हस्ताम्बुजसङ्गेन = कर-कमलसम्बन्धेन जातं यत्सौख्यं सुखं तेन प्रहृष्टा उद्गता रोमालिः रोमराजिः यस्य सः इव आस्ते ।

Rarest Archiver

How this scene was looked, is described by that Great Mahān, as :

It looked that there was horripilation of joy caused by its contact with the lotus like Hand of Śrī Krsna, who is the bestower of Moksha.

The buds of flowers were blown down and did worship and pūja of the unique pādas of Lord Śrī Kṛṣṇa, because those trees were protected. They showed their gratitude by offering flowers at His Pādas.

* * *

Śloka 10

गोवर्धनोद्धरणस्य महत्त्वम्

Glories in the act of lifting of Govardhana Mountain

स भूधरः साशनिवर्षपातसमाहतोऽप्यणवपि नो चकम्पे।
तथाहि गोबाह्मणरक्षकस्य क कृष्णदोर्दण्डधृतस्य कम्पः ॥ १० ॥

सः भूधरः = गोवर्धनः अशनिना सहितं साशनि तच्च तत् वर्षश्च तस्य पातेन वज्रनिर्घोषसहितवृष्टिपातेन समाहतोऽपि पीडितोऽपि अण्वपि = किंचित् अपि नो चकम्पे = कम्पं न प्राप ॥

That Govardhana Mountain did not budge even by an inch though it was struck by the heavy down pour of rain attended with thunder.

तथाहि तद्युक्तं हि ।

Such no fear on the part of Govardhana Mountain is proper. This is because,

गोब्राह्मणरक्षकस्य श्रीकृष्णस्य दोर्दण्डेन = भुजदण्डेन धृतस्य अस्य पर्वतस्य कंपः क गोविप्रपूजकस्य श्रीहरिभक्तस्य किमपि भयं न भवति इति भावः ।

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Where is the question of fear to that Govardhana Mountain who protects cows and brāhmins. Further it is also supported by the powerful arms of Śrī Kṛṣṇa.

That mountain did not budge even a little and was totally immobile and static and steady. This is because it was held by 'Achyuta', Bhagawān Śrī Kṛṣṇa.

* * *

Śloka 11

गोवर्धनोद्धरणस्य महत्त्वम्

Glories in the act of lifting of Govardhana Mountain

पयःश्रितस्वप्रतिबिम्बलोलं पतत्प्रसूनाश्चितशृङ्गजालम् ।
स्वकुक्षिमध्यार्पितनन्दबालं जनोऽद्भुतं सम्पुटमाशशङ्के ॥ ११ ॥

पयसि = जले श्रितम् = आश्रितं यत्स्वप्रतिबिम्बं स्वच्छाया तेन लोलं = मनोहरं, संपुटत्वोपपादनायेदम् ।

That Govardhana Mountain was beautiful and had its reflections in the waters.

वृष्टिपातवशात् पतन्ति प्रसूनानि तैरश्चितं पूजितं शृंगजालं शिखरसमूहो यस्य तं स्वकुक्षिमध्ये = स्वोदरमध्ये अर्पितः स्थापितः नन्दबालः = श्रीकृष्णो येन तं = पर्वतं जनो = लोकः अद्भुतं = आश्चर्यं सम्पुटं देवस्थापनयोग्य-करण्डिकाविशेषं आशशङ्के = अतर्कयत् ॥

The groups of peaks of that Mountain were worshipped with the flowers falling down due to the down pour.

(Water was there – and so there was reflection of the mountain peaks in it. Flowers were falling in the water on the reflection of the peaks and so it appeared as though pūjā was done to the peaks.)

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Śrī Kṛṣṇa was inside (who is son of Nanda) and the people thought the mountain was like a casket (contains flowers).

* * *

Śloka 12

गोवर्धनोद्धरणस्य महत्त्वम्

Glories in the act of lifting of Govardhana Mountain

त्रिविष्टपाभ्रप्रतिरूपधारी स पर्वतः स्फाटिकतुङ्गशृङ्गे ।
हरेर्निदेशादपराधिशक्रघनालयौ तौ ग्रसतीव लोकौ ॥ १२ ॥

स्फाटिकतुंगशृंगे = स्फटिकमयोच्चशिखरे त्रिविष्टपस्य = स्वर्गस्य, अभ्रस्य = आकाशस्य च, प्रतिरूपं = प्रतिबिम्बं धरति इति त्रिविष्टपाभ्र-प्रतिरूपधारी सः पर्वतः,

That Govardhana Mountain had the reflection of heaven and sky (in the water). This reflection was on its high crystal peak.

हरेः = श्रीकृष्णस्य निदेशात् = अनुशासनात् अपराधिनोः शक्रघनयोः = इन्द्रमेघयोः आलयौ = आश्रयौ तौ त्रिविष्टपाभ्राख्यौ लोकौ ग्रसतीव कवलीकरोतीव ।

By the orders of Śrī Kṛṣṇa, this peak appeared to swallow the heaven and the sky which are the abodes of Devendra, and the clouds respectively. Because they were guilty of crime of bringing heavy down pour at Gokula.

Heaven – abode of Devendra.

Sky – abode of clouds.

Devendra brought heavy rains from the clouds.

So both Devendra and the clouds are the offenders. So there respective abodes, namely heaven and the sky, this peak of

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Govardhana Mountain wanted to swallow as per the mandate of Śrī Krṣṇa. This means that the reflection contained that of the peaks of Govardhana Mountain, the heavens and the sky.

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Śloka 13

शिशोः करे हस्तिसहस्रमस्ति - समस्यापूर्तिः

"In the hands of the child 1000 elephants were there" – this has to be compleated by the poet of the verse.

स पर्यटत्कुञ्जरपुञ्जशोभं धरं यदा श्रीपतिरुद्दधार ।
तदा समस्यां परिपूरयन्ति शिशोः करे हस्तिसहस्रमस्ति ॥ १३ ॥

सः श्रीपतिः पर्यटत् कुंजर पुंजशोभं धरं उद्दधार ।

When that Śrī Krṣṇa, who is the Husband of Mahālakṣmī lifted the mountain, Govardhana with His Hand, at that time bunches of elephants were traversing on that mountain here and there.

तदा समस्यां परिपूरयन्ति ।

Then at that time the poet completed the part of a verse as :

शिशोः करे हस्तिसहस्रं अस्ति ।

There are a thousand elephants in the Hand of the child".

Note : कुंजरपुंजशोभं पर्यटत् । the elephants in groups were wandering; suggests the down pour of rain has decreased to a larlge extent and was practically nearing to a halt.

सः श्रीपतिः श्रीकृष्णः पर्यटतां कुञ्जराणां गजानां पुञ्जस्य शोभा कान्तिः यस्य तम । अनेन वृष्ट्युपरमः सूच्यते ॥

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The herds of elephants started walking which indicates that rain had stopped.

धरं पर्वतं यदा उद्धार हस्तेनोद्धृतवान्, तदा तस्मिन्काले कवयः शिशोः बालस्य करे हस्ते हस्तिसहस्रं गजसहस्रं अस्ति तिष्ठति इति समस्यां परिपूरयन्ति ।

From that day, When Śrī Kṛṣṇa lifted the mountain, the sentence "In the hand of the child, there are 1000 elephants" – became the task of the kavis for proper completion.

* * *

Śloka 14

गोवर्धनवर्णनम्

Description of Govardhana.

स भासुरश्रीशकपोललग्ननखोल्लसद्रत्नकराग्रसंस्थः ।
बिभर्ति कूर्माश्रितनागराजफणास्थपृथ्वीश्रियमद्रिराजः ॥ १४ ॥

मद्रिराजः पृथ्वीश्रियः = That mountain king, namely Govardhana bore the lusture of the Earth.

नागराजफणास्थ = That Earth is on the hood of the serpent king Śeṣa Bhagawan.

कूर्माश्रित बिभर्ति = That Śeṣa is fully supported by Śrī Vāyu in the form of a tortoise under the ocean waters.

स भासुरश्रीशकपोललग्ननखोल्लसद्रत्नकराग्रसंस्थः = That mountain was at the edge of the Hand that has a shining gem in the form of the nail and that is in contact with the shining check of Śrī Kṛṣṇa.

Note : Śrī Vādirāja Mahaprabhu takes the devotees in ecstacy when he compares the glorious act of Śrī Kṛṣṇa holding the Govardhana mountain in His Hand near His cheek.

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The comparison drawn are as under :

Śrī Kṛṣṇa's Arm was like – Śeṣa

Śrī Kṛṣṇa's Hand was like – hood of Śeṣa

Śrī Kṛṣṇa's Cheek was like – Tortoise.

The comparison is so neat and apt and brings truth of Bṛhadāraṇyaka Upanishad Bhāshya.

"बिभर्त्यण्डं हरिः कूर्मस्त्वण्डे चाप्युदकं महत् । उदके कूर्मरूपस्य वायुः पुच्छं समाश्रितः । वायोः पुच्छं समाश्रित्य शेषस्तु पृथिवीमिमाम् । बिभर्ति तस्यां च जगदिदं सर्व प्रतिष्ठितम्" इति वैभवे ॥

In the water, Paramātmā resides in Kūrma Rūpa. Being supported by Him, Śrī Vāyu rests on Him, in Kūrma rūpa also. On Vāyu as the support, the King of serpents, Śeṣa rests. In his, one of the thousand hoods, the Earth is there like a small tiny atom.

Śrī Vādirāja Mahān uses the very same word "बिभर्ति" as found in the Bhāshya of Śrīmad Ācārya, so that the devotees can obtain great virtues by reading this holy work of 'Rukmiṇīśa Vijaya'.

* * *

Śloka 15

गोवर्धनवर्णनम्

Description of Govardhana.

उद्गच्छदूष्मावलिधूमलिङ्गमद्रिं द्रवद्धातुरसार्द्रशृङ्गम् ।
विष्वक्पतद्रत्नचयस्फुलिङ्गमग्न्यस्त्रमीशाचरितं प्रतर्के ॥ १५ ॥

उद्गच्छदूष्मणाम् आविर्भवद्बाष्पाणाम् । "ग्रीष्मोष्णबाष्पा ऊष्माण" इति रत्नमाला ।

आवलिरेव राजिरेव धूमः स एव लिङ्गं = चिह्नं यस्य तम् अग्रेर्धूमध्वजत्वादिति भावः ।

Śrī Vādirāja Mahān describes about his imagination of Govardhana Mountain to be missile of Fire discharged by Lord Śrī Kṛṣṇa, at Devendra.

Then that Great Mahāprabhu describes the qualities of Fire missile and states as to how they are found in this Govardhana Mountain.

The Govardhana Mountain had the vapour rising upwards in the form of smoke, which is the sign of fire.

द्रवद्धातूनां निष्पन्दद्गैरिकाणां रसेन जलेन । रक्तधातुरसार्द्रत्वेन अंगारसदृशशृंगवन्तमिति भावः ।

Govardhana Mountain's slopes were drenched with the oozing liquid and the heaps of gems falling on all its sides in the form of the sparks of fire.

अद्रिं पर्वतम् ईशेन कृष्णेन आचरितं वृष्टिशान्त्यै प्रयुक्तं अग्न्यस्त्रं अग्निदेवताकं बाणं प्रतर्के ।

* * *

Śloka 16

गोवर्धनवर्णनम

Description of Govardhana.

अद्रिस्तं घनमिन्द्रनीलधरणीकान्त्या शिखण्डश्रिया
तस्याखण्डलचापमम्बुनिचयं मुक्ताफलानां रुचा ।
सौवर्णस्थलशोभया च तटितं पञ्चास्यनादेन त-
न्नादं साधु जिगाय किं न सुकरं नित्यं क्षमाधारिणः ॥ १६ ॥

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Śrī Vādirāja Mahān describes the wealth and splendour of Govardhana Mountain.

(१) अद्रिः = पर्वतः इन्द्रनीलधरिणीकान्त्या तं घनं शिखण्डश्रिया = पिच्छकान्त्या ।

The Govardhana Mountain totally conquered the cloud – namely the blue colour of the cloud by its blue parts of earth yielding the blue gems.

(२) तस्य मेघस्याखण्डलचापम् इन्द्रचापम् ।

There was rainbow of the cloud. For Govardhana also the lusture of the eyes in the plumages of the peacocks served as rainbow.

(३) मुक्ताफलानां रुचा । वृष्ट्या क्षालितत्वात् उद्गच्छन् मौक्तिककान्त्या अंबुनिचयं जलसमूहं सौवर्णस्थलशोभया = सुवर्णभूप्रदेशकान्त्या अस्य मेघस्य तटितं सौदामिनीं पंचास्यनादेन सिंहध्वनिना ।

The particles of water by the cloud was like the lusture of perals.

The lightning of the cloud was like the places yielding gold.

सिंहस्य नादं मेघस्य ध्वनिं च साधु सम्यक् जिगाय अजयत् ।

The sound of the thunder was lesser than that of the lions on the Govardhana Mountain.

किं न सुकरं "क्षमया किं न साध्यते" इति वचनात् सर्वं सुकरं इत्यर्थः ।

What cannot be achieved by those who are patient and by mountains bearing the Earth ? (They would be able to achieve all, is the inner tone).

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Govardhana Mountains	Cloud at Gokula
1. Blue parts of Earth yielding blue gems	1. Clouds were blue in colour
2. plumages of the peacocks there	2. Rainbow of the cloud and their lusture.
3. Pearls' lusture	3. Particles of water in the clouds.
4. Places yielding gold	4. Lightning of the cloud.
5. Roar of lions	5. Sounds of thunder.

6. नित्यं क्षमाधारिणः are the mountains who can achieve anything.

* * *

Śloka 17

गोवर्धनोद्धरणफलश्रुतिः

Phala or benefit of hearing Govardhana Mountain being supported by Śrī Kṛṣṇa.

निर्गत्य पश्यताटोपः किमद्याप्यस्ति वार्मुचाम् ।
इत्युक्तः कोऽपि गोपस्तद्विदित्वा वक्ति माधवम् ॥१७॥

हे गोपाः वार्मुचां जलदानां आटोपः आडम्बरः अद्यापि अधुनाऽपि अस्ति किं ?

Śrī Kṛṣṇa calls, Oh herdsmen ! Is there even now the swelling or arrogance of the clouds ?

निर्गत्य बहिः गत्वा पश्यत इति कृष्णेन उक्तः ।

Go and see outside. Like this, was told by Śrī Kṛṣṇa.

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कोपि कश्चन गोपः तद्विदित्वा बहिर्गत्य तत् मेघवृत्तान्तं ज्ञात्वा पुनः आगत्य माधवं श्रीकृष्णं वक्ति वदति ।

Following the mandate of Lord Śrī Krṣṇa, a herdsman went out and having learnt about the position of clouds, came back to Śrī Krṣṇa, who is the Husband of Mahālakṣmī and submitted thus.

Note : माधवम्— Śrī Vādirāja Mahān uses this word particularly here, for Śrī Krṣṇa, because of the following reasons :

मायाः धवः = Śrī Krṣṇa is the consort and Master of Mahālakṣmī. This Mahālakṣmī is the daughter of Samudrarāja and the ocean is under Her control. The rain and clouds have been produced by sea water only. When that Mahālakṣmī Herself is under the control of the Lord should it be told that the clouds, rains etc. are under His command and control. They go without saying **कैमुत्यन्यायेन सिद्धः** - to explain this **माधवः** is used by the great author.

Further, the rain downpour is caused now by Devendra, out of arrogance and Kali aveśa. The same Devendra has praised Mahālakṣmī at the time of churning the milky ocean in Viṣṇu Purāṇa is seen thus :

वैष्णवे—

"नित्यैव एषा जगन्माता विष्णोः श्री अनपायिनी । यथा सर्वगतो विष्णुः तथैवेयं द्विजोत्तम !" इति उपक्रमस्य अमृतमन्थने इन्द्रस्तवादिः विस्तीर्णः ।

The same Indra has now brought this heavy down pour now here to give hindrance and troubles to Gopikā women, cow and gopālakas. The same Devendra has worshipped Mahālakṣmī as above earlier and Mahālakṣmī मा is under Śrī Krṣṇa's control.

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So now Devendra has done this bad act not out of his swarūpa, but only due to evil influence and this is indicated by addressing Śrī Krṣṇa as 'Mādhava' here by this Mahān Śrī Vādirāja.

मम माया दुरत्यया ॥ (गीता- ७-१४)

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Śloka 18

गोवर्धनोद्धरणफलश्रुतिः

Phala or benefit of hearing Govardhana Mountain being supported by Śrī Krṣṇa.

धारा नैव पयोमुचां यदुपते प्रेमाश्रुधारा परं
स्वानां नापि च गर्जितं स्तुतिकृतां सिद्धेश्वराणां ध्वनिः ।
विद्युन्नामरनर्तकी करचयालङ्कारकान्तिः प्रभो
नो वायुः सुरवृष्टपुष्पसहगानल्पालिपक्षैर्मरुत् ॥ १८ ॥

That cowherdsman reports as under :

हे यदुपते कृष्ण पयोमुचां मेघानां धारा आसारः नैव नास्त्येव ।

Oh ! Master of Yadukula, Śrī Krṣṇa, there are no rows of clouds with water in them. No cloud is found at all.

अन्या धारा अस्तीत्याह ।

But there is another row – what is that ?

स्वानाम् = अस्मज्जातीयानाम्, प्रेमाश्रुधारा स्वरक्षार्थं त्वत्कृत गिर्युद्धर-णाख्य महाप्रयत्नदर्शनजनित स्नेहजानन्दाश्रुधारा परं केवलं अस्ति ।

He reported that there was continuous flow of the tears of joy of our people – belonging to herdsmen group. They were

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weaping of joy by remembering the help rendered to them by Śrī Kṛṣṇa.

वृष्टिः गता, ततः उद्वेजितानां स्वकीयानां आनन्दः जातः इति भावः ॥

Rain has stopped, but the tears out of ānanda in the eyes of gopālakas are still continuing in gratitude of the great help done by Śrī Kṛṣṇa.

गर्जितं मेघनिर्घोषो नीस्ति किंतु स्तुतिकृतां स्तोत्रं कुर्वतां सिद्धेश्वराणां देवश्रेष्ठानां ध्वनिः अस्ति ॥

The herdsman also told Śrī Kṛṣṇa, that there is no thunder but there is the sound of the eminent gods who are praising Śrī Kṛṣṇa.

पर्वतधारणाद्यद्भुतं कर्म दृष्ट्वा सिद्धेश्वराः स्तुवन्ति इत्यर्थः ॥

By seeing the wonder of the Act of Śrī Kṛṣṇa holding the Govardhana Mountain, Siddheśwaras were extolling Śrī Kṛṣṇa, is the meaning broughtout.

विद्युत्सौदामिनी न किन्तु अमरनर्तकीनां अप्सरसां करचये हस्तसमूहे यः अलंकारः रत्नखचितविभूषणं तस्य कान्तिः अस्ति । तव महिमानं दृष्ट्वा अप्सरसो नृत्यन्तीत्यर्थः ।

There is no lightening but there is the lusture of the heaps of ornaments on the hands of the celestial apsarās.

वायुर्वातोऽपि नो नास्ति वर्षवातो गतः । अन्यो वातोऽस्तीत्याह । सुरैः वृष्टानां पुष्पाणां सहगानाम् अनुचराणां व्यधिकरणषष्ठी । अनल्पालीनां बहुभ्रमराणां पक्षैः पक्षपातैः जातो मरुत् वायुः अस्ति । देवैः बहुतरपुष्पवृष्टिः कृतेत्यर्थः ।

Oh ! Lord, there is no wind but there is the wind of the wings of the multitudes of bees which are following the flowers rained by Gods.

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Śloka 19

गोवर्धनोद्धरणफलश्रुतिः

Phala or benefit of hearing Govardhana Mountain being supported by Śrī Kṛṣṇa.

नीलं नैव नभः सुलज्जितशचीभर्तुर्मुखे नीलिमा
मेघाः क्वापि न सन्ति किन्तु दिविजभ्राजद्विमानाम्बुदाः ।
तामिस्रं न हि दिश्यथेदृशमपि त्वां मानुषं मन्वतां
चित्तेष्वस्ति न वेपथुर्निजजने भीतेन्द्रगात्रे परम् ॥ १९ ॥

अपि च निजजने स्वकीयवर्गे वेपथुः शीतजन्यकम्पो नास्ति परन्तु भीतेन्द्रगात्रे कृष्णः कोपात् किं करिष्यतीति भययुक्तेन्द्रशरीरे वेपथुरस्ति । इन्द्रश्चकितो जातः इत्यर्थः ।

The Gopālaka reported to Śrī Kṛṣṇa as under :

(1) The sky is not at all black but there is black colour on the face of the husband of Śachi devi, Devendra.

(2) This is because, that Indra was ashamed by seeing his defeat and utter failure in his endevaour.

(3) There are no clouds anywhere.

(4) But there are plenty of clouds of the shining arrival chariots of gods, and others arrived.

(5) There was no darkness in the quarters.

(6) But there was darkness – ignorance in the minds of those who mistake such a one as You, Śrī Kṛṣṇa, for an human being.

(7) There is no shivering due to cold in our own kin-folks.

(8) But there is shivering due to guilt and mistake committed by Indra in his body due to his offence committed against Lord Śrī Kṛṣṇa.

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Śloka 20

गोवर्धनोद्धरणफलश्रुतिः

Phala or benefit of hearing Govardhana Mountain being supported by Śrī Kṛṣṇa.

ततः परीतः स्वैः गोपैः गोपीभिर्गोधनैरपि ।
प्रतस्थे प्रयतं गोष्ठं स्तूयमानः सुरैर्नरैः ॥२०॥

After the rain subsided, Lord Śrī Kṛṣṇa went out to see the pure Gokula. Śrī Kṛṣṇa was surrounded by His cowherds, Gopikās and also the wealth of cows. Śrī Kṛṣṇa was praised by the gods as well as by human beings.

ततः वृष्टिशान्त्यनन्तरं श्रीकृष्णः स्वैः स्वकीयैः गोपैः गोपीभिः गौरूपधनैः अपि । परीतः सन् सुरैः देवैः नरैरपि स्तूयमानः सन् प्रयतं स्वपादस्पर्शात् पवित्रं गोष्ठं प्रतस्थे ।

Important Tatwa

When Devendra came to have Darśan of Lord Śrī Kṛṣṇa, repenting for his mistakes committed, Śrī Kṛṣṇa who was holding Govardhana by His Holy Hand, left the same and came forward to receive the guest. The mountain did not fall, even when the support was removed. How ? This is because of the fact in 1-3-11 :

ॐ सा च प्रशासनात् ॐ

सा च धृतिः प्रशासनात् उच्यते ।

Mere order will do, the mountain will stand in the air as it is. There is no need of physical contact needed in His case. His Desire is paramount. "ईश्वरेच्छा बलीयसी".

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Śloka 21

शक्रशरणागतिः

Surrender of Devendra and taking refuge in Śrī Kṛṣṇa.

नाथापराधकृदुपेत्य सुलज्जितोऽथो
शक्रोऽच्युतं रहसि रम्यतमं त्रिलोक्याम् ।
मूर्ध्ना प्रणम्य सदयं सुधयाऽभ्यषिञ्च-
द्गोविन्दनाम च पठन्स्वकृताघशान्त्यै ॥ २१ ॥

अथो गिर्युदरान्निर्गमनानन्तरं नाथस्य स्वामिनः कृष्णस्य अपराधं करोति इति स तथोक्तः । अत एव सुलज्जितः शक्रः त्रयाणां लोकानां समाहारः त्रिलोकी । तस्यां रम्यतममतिसुन्दरं सदयं दयासहितं अच्युतं श्रीकृष्णं रहसि एकान्ते उपेत्य स्वकृताघशान्त्यै स्वाचरितस्वामिद्रोहलक्षणपापपरिहाराय मूर्ध्ना प्रणम्य गोविन्दनाम च पठन् ।

After the entry of Śrī Kṛṣṇa into Gokula, Devendra who had sinned against his Master was therefore felt very much ashamed. So Devendra approached Lord Śrī Kṛṣṇa in private. Śrī Kṛṣṇa was merciful and the most beautiful in all the three worlds. Devendra bowed to Him with his head and chanted His name **'Govinda'.**

इन्द्रेण गोविन्दनाम न दत्तं, किन्तु अच्युत अनन्त गोविन्द इति नामत्रय-पाठस्य प्रायश्चित्तविधिषु विहितत्वात् पूर्वं विद्यमानस्यैव गोविन्दनाम्नः पाठ एव कृतः इति भावः ।

It is not as though by Indra, the name Govinda was given to Śrī Kṛṣṇa. But that name was already available to Śrī Kṛṣṇa, but as a sort of prāyaścitta to wash off his sins, Indra recited the glorious name 'Govinda'.

अनेन कृष्णस्य गोविन्दनामेन्द्रेण दत्तमिति पुराणवचनस्य (भागवतम् १०-२७-२३) तात्पर्यमुक्तं भवति ।

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By this, it is indicated that namaskārams, Abhiṣeka and reciting His names, are the ways to liquidate the sins committed towards Him.

विष्णुप्रणामाभिषेकनामोच्चारणानां महापापपरिहारहेतुः इति ।

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Śloka 22

नन्दगोपमोक्षणम्

Release of Nandagopa.

बध्वा निनाय किल नन्दमकालवारि-
मध्यप्रविष्टमनुगः सलिलेश्वरस्य ।
भृत्यच्छलेन स समन्युरमुं बबन्ध
श्रुत्वा स्वनाथपितरं त्विति मे प्रतर्कः ॥ २२॥

सलिलेश्वरस्य = वरुणस्य अनुगः = भृत्यः अकाले द्वादश्यतिलङ्घन-भयात् स्नानकालव्यतिरिक्तकाले वारिमध्यप्रविष्टं स्नातुं जलमध्यप्रविष्टं नन्दं नन्दगोपं बद्ध्वा निनाय किल ।

Once the servant of the Lord of the ocean – Varuṇa bound Nandagopa who had entered in the middle of water for bathing at an untimely hour on Dwādaśi day and that servant carried Nandagopa to the world of Varuṇa.

किल = by this śabda, the author indicates that the story has been found in Purāṇas also.

स वरुणः स्वनाथस्य स्वस्वामिनः कृष्णस्य पितरं श्रुत्वा समन्युः कोपसहितः सन्, नन्दगोपस्य कृष्णपितृत्वं असहमानः सन्, भृत्यच्छलेन भृत्यव्याजेन स्वयमेव अमुं नन्दं बबन्ध इति मे मम तु प्रतर्कः ऊहः ॥

Śrī Vādirāja Mahān guesses (surmises) as to why that Nandagopa was tied by the servant of Varuṇa ? He states that

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Varuṇa got angry with Nandagopa, when he called himself as father, of Śrī Kṛṣṇa, and Śrī Kṛṣṇa being the Master of Varuṇa. By such adherence of Nandagopa, Varuṇa was upset and became angry and got Nandagopa bound through his servant like this.

Note : Śrī Vādirāja Mahān brings to the Notice of the devotees in various ways at different situations, that there is no father of Śrī Kṛṣṇa and as a matter of fact He is the Father of the entire world. He reminds to us the two ślokas in Gītā where it was clearly stated that Śrī Kṛṣṇa is the father of all.

पिताऽहमस्य जगतः माता धाता पितामहः ।
वेद्यं पवित्रमोंकारः ऋक्सामयजुरेव च ॥ ९-१७ ॥

अहं अस्य जगतः पिता = I am the Father of all the worlds created by ME.

पिताऽसि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्ति अभ्यधिकः कुतोऽन्यो
लोकत्रयेऽपि अप्रतिमप्रभाव ॥ ११-४३ ॥

अस्य चराचरस्य लोकस्य पिता असि = Śrī Kṛṣṇa You are the Father of all the world consisting of moveables and immoveables.

* * *

Śloka 23

नन्दगोपमोक्षणम्

Release of Nandagopa.

कृष्णोऽपि वीक्ष्य दृढभक्तिमिव प्रतुष्टः
कृत्यच्छलेन निजदर्शनमेव दित्सन् ।

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गत्वाऽम्बुराशिनिलयं जनकेन साक-
मभ्यर्चितः स्वभवनं पुनराजगाम ॥ २३ ॥

कृष्णः अपि दृढभक्तिं वरुणस्य निश्चलभक्तिं पितृत्वप्रथामात्रं अपि असहमानत्वात् इति भावः ।

Śrī Kṛṣṇa appreciated by seeing the staunch devotion of Varuṇa towards Him and that he was not able to contain that Nandagopa was being called as His father.

वीक्ष्य प्रतुष्टः सन्तुष्टः इव कृत्यच्छलेन नन्दानयनरूपकार्यव्याजेन निज-दर्शनं स्वदर्शनं दित्सन्दातुं इच्छन्नेव अंबुराशिनिलयं समुद्रगृहं गत्वा =

Śrī Kṛṣṇa by seeing such deep devotion of Varuṇa, went to his residence in the ocean, on the pretext to release Nandagopa from there and there by bestowed great darśan of Him to Varuṇa.

वरुणेन अभ्यर्चितः पूजितः सन् जनकेन नन्दगोपेन साकं सार्धं स्वभवनं पुनराजगाम =

There Śrī Kṛṣṇa was worshipped by Varuṇa in various ways and having accepted them. Śrī Kṛṣṇa returned back to Gokula with Nandagopa (after having rescued him from the bondage of Varuṇa).

Note 1 : दृढभक्तिमिव प्रतुष्टः— Śrī Vādirāja Mahān brings to the Notice that Varuṇa was a great devotee of the Lord. He brings to our notice the sūtra : 4-4-2 :

ॐ लिङ्गाच्च ॐ ॥

And on account of the indicatory circumstance. (That the repetition of hearing etc. study etc. should be made; for the precepts are given more than once).

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स तपोऽतप्यत .... पुनरेव वरुणं पितरं उपससार (तै. ३.१.२) इत्यादि आवर्तनलिङ्गाच्च ॥

For the following and the like passages also indicate the necessity for repeated meditation etc. He (Bhṛgu) performed the meditation and again approached his father Varuṇa and so on.

So by this, it can be seen that Varuṇa was always meditating and teaching of the glories of Paramātmā to his son and disciples.

The way in which Varuṇa praised Paramātmā, in His Avatār as Rāma can be seen in Tātparya Nirṇaya.

तं त्वा वयं जडधिपो न विदाम भूमन्
कूटस्थमादिपुरुषं जगतामधीशम् ।
त्वं सत्वतः सुरगणान् रजसो मनुष्यां-
स्तर्तीयतोऽसुरगणानभितस्तयास्त्राः ॥ ११ ॥

Oh ! You Lord Rāma ! You are the primeval cause for all and you are always unaffected by anything. We are of dense intelligence and we cannot understand you fully. Oh ! Lord You are the Supreme Lord of the Universe. You created the groups of devas through Satwa, the human beings through Rajas, and the herds of demons through the third quality – tamas. Such creation proceeds in all ages. Śrī Kṛṣṇa was pleased and rewarded Varuṇa now.

* * *

Śloka 24

सूर्यास्तवर्णनम्

Description about Sunset.

तप्तं हेमकृशानुसङ्गि गमने वातायने भाजने
माहेन्द्र्याः शुभकुण्डलं रचयितुं देवैरुपायाद्दिशः ।

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संगृह्याम्बुनि सन्निवेशितमिवोत्तुङ्गस्फुलिङ्गावृतं
तेजोराशिरिनो जगाम जलधिं रागाश्रितः पश्चिमम् ॥ २४ ॥

इदानीं कतिपयपद्यैः सूर्यास्तमयं वर्णयन्ति ।

Now Śrī Vādirāja Mahān by few ślokas describes the beauty of SUN set.

वातायने वातमार्गे गगने गगनाख्ये भाजने पात्रे आकाशमूषाया-मित्यर्थः । कृशानोरग्नेः सङ्गि संयोगि । दिवाऽग्निः सूर्यं प्रतिशतीति स्मार्त-प्रसिद्धेः । अत एव उत्तुंगस्फुलिङ्गैः उद्गच्छदर्चिभिः आवृतं युक्तं माहेन्द्र्याः महेन्द्रसम्बन्धिन्याः दिशः प्राचीदिगङ्गनाया इत्यर्थः ।

The imagination and description of Śrī Vādirāja Mahān is very great.

He has stated here that the rising entered the western ocean. This is described as a piece of gold put into the water after melting in the process of being made into an ear-ring. For whom ? For the lady of the Eastern quarters connected with Indra. The sky and other things are the accessories.

शुभकुण्डलं शोभनताटङ्कं रचयितुं कर्तुम् । प्रातः कुण्डलाकारेण प्राच्यामुदेष्यमाणत्वादित्यर्थः । माहेन्द्र्या इत्यनेन इन्द्रवदिन्द्रपत्न्यपि देवै-र्मान्येति ध्वन्यते । ज्योतिश्चक्रस्य देवैश्चाल्यमानत्वात् । अमरैः उपायात्सङ्गृह्य अग्नितप्तस्य साक्षाद्धस्तेन स्प्रष्टुमशक्यत्वादिति भावः ।

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Śloka 25

सूर्यास्तवर्णनम्

Description about Sunset.

करैर्गिरीन्द्रान्परितो दधानोऽप्यसौ विवस्वान्पतितः किलाब्धौ ।
ममेत्थमाभाति सरिच्छरीरविशोषकं तत्पतिरग्रसीत्तम् ॥ २५ ॥

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अनेककरैः गिरीन्द्रानवलम्ब्य स्थितस्यापि कथं पात इत्यत्र निमित्त-मुत्प्रेक्षते ।

सरितां नदीनां शरीराणि शररिभूतजलानि विशोषयतीति सरिच्छरीर-विशोषकः । तं सूर्यं तत्पतिः सरित्पतिः समुद्रः स्वयमेवाग्रसीदिति इत्थं मम भाति ।

Sūrya was holding by his hands represented by his rays both Udayācala and Astācala, both sides. Even though he was holding like that, still he fell into the ocean.

This act appears to me like this, so says the great Mahāprabhu Śrī Vādirāja.

Ocean though that his wives, namely the river, would be made dry by this SUN, so the ocean made the SUN to sink in water.

This shows the splendid and cultured way of description of the SUN-set which in turn brings several points of śāstras to light. (Namely Rivers are the wives, and sea, ocean or Samudra is the husband).

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Śloka 26

सूर्यास्तवर्णनम्

Description about Sunset.

त्यक्त्त्वा क्रमेण सहजातमपि स्वरागं
चक्राब्ज(ति)मानितकरः प्रततोर्ध्वपादः ।
आश्रित्य विष्णुपदमुग्रतपोऽतपद्य-
स्तस्यैव धाम स जगाम कुतोऽस्य पातः ॥ २६ ॥

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Now, the Mahān questions, as to where is the question of fall for Sūrya into the ocean. The same SUN set is narrated as under :

(i) The SUN gradually gave up his red colour (passions) which were with him at his rise. Even an ascetic does not give up his inborn desires and passions.

(ii) The hands of Sūrya, namely his rays were esteemed by the Cakravāka birds and lotuses. The rays of the SUN spread upwards.

Likewise the hands of the ascetic were marked with love by the mudras of discuss and conch. Further the feet of the ascetic go upwards during penance with head downwards.

(iii) The SUN resting on the sky scorched severely like the ascetic does with severe penance resting on the padas of Lord Śrī Viṣṇu.

(iv) Finally the SUN reached the abode of Śrī Viṣṇu – viz. The oceans. So where is the fall to him.

* * *

Śloka 27

सूर्यास्तवर्णनम्

Description about Sunset.

तप्तं तपस्विनिवहं भुवि यस्ततान
पृथ्व्याश्च जीवनमहो स्वकरैर्जहार ।
लक्ष्मीं तथोडुनिकरस्य वृथैव भानो-
स्तस्यास्य पातमपि युक्तिसहं वदामः ॥ २७ ॥

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यः सूर्यं स्वकरैः = स्वकिरणैः स्वहस्तेनेति ध्वन्यते । भुवि तपस्वि-विवहं तपस्विनां निवहं तसं ततान चकार । पृथ्व्याः जीवनं जलं च । स्वकरैः जहार अपहृतवान् । अहो स्वहस्तेनैव वृथा स्त्रीहननाचरणमाश्चर्यतम-मित्यर्थः । तथा यथा पृथिवी जीवनं जहार तथा इत्यर्थः ॥

Here, Śrī Vādirāja Mahān justifies for the SUN to fall in the ocean.

This is because :

(i) The SUN scorched the group of ascetics on the earth.

(ii) The SUN took away the life of a woman – viz. The earth, with his own hands – rays – that is dried up the waters on the Earth.

(iii) Similarly robbed the wealth lusture of the constellation of stars.

* * *

Śloka 28

सूर्यास्तवर्णनम्

Description about Sunset.

स लब्धजन्मा दिशि वज्रपाणेः
प्रवृद्धगात्रो गगनस्य मध्ये ।
अगाद्विनाशं द्युमणिः प्रतीच्यां
विधेर्निदेशो महताऽप्यलंघ्यः ॥ २८ ॥

इन्द्रस्य दिशि प्राच्यां लब्धजन्मा लब्धोदयः सन्, गगनस्य = आकाशस्य मध्ये प्रवृद्धं गात्रं वपुः सः तथोक्तः सन्, प्रतीच्यां दिशि विनाशं अस्तमयं अगमत् । विधेः ब्रह्मणः निर्देशः कुत्रचित् भवितव्यं कुत्रचित् स्थातव्यं कुत्रचित् मर्तव्यमिति ललाटलिखितलक्षणः महता तेजस्विना अपि लङ्घयितुं अशक्यः ।

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The SUN is the birghtest object in all the three worlds. He took birth in the direction of East belonging to Indra, holding Vajrāyudha. The SUN grew in the sky. Finally the SUN in the west had his end.

It is impossible to cross over destiny fixed by God, however great the person may be.

* * *

Śloka 29

सूर्यास्तवर्णनम्

Description about Sunset.

रागं पयोधरतटे हरिदङ्गनानां
रागी समर्प्य सविता समगादगान्तम् ।
कूजद्विहङ्गमरवैरिव ता रुदन्त्यो
भेजुस्तमस्ततिमथान्तरिवोरुमूर्छाम ॥२९॥

रागी रागवान् अनुरागवानिति ध्वनिः । सविता सूर्यः हरिदङ्गनानां दिगङ्गनानां पयोधरतटे मेघप्रान्ते स्तनतट इति ध्वनिः ॥ रागं रक्तिमानम् । सायं मेघेषु रक्ततादर्शनात् । अनुरागं चेति ध्वनिः । समर्प्यागमस्य पर्वतस्यान्तमगात् अगमत् ।

The red – evening SUN – a passionate lover starting on a tour laid his red colour love on the clouds breasts of the women of the quarters and reached the end of the mountain Meru.

यथा विदेशगमनोद्युक्तः कामुकः स्वानुरागं स्वकान्ताकुचमण्डले समर्प्य तदेव ध्यात्वा गच्छति तद्वदिति भावः ॥

कूजद्विहङ्गमरवैः ध्वनत्पक्षिनिनदैः सायं वृक्षेषु स्थित्वा पक्षिणो ध्वनन्तीति भावः ।

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These quarters women with the trittering noises of the birds seemed to weep and then fall into a swoon dense darkness.

* * *

Śloka 30

सूर्यास्तवर्णनम्

Description about Sunset.

अम्भोधिहृत्कृतपदं प्रतिरूपमर्कः
सन्दृश्य साधु धवलीकृततज्जलौघम् ।
शान्तो हि सर्वहृदयङ्गमतामुपैती-
त्यन्ते शमं समधिगम्य विवेश सोऽब्धिम् ॥ ३० ॥

सः अर्कः सूर्यः अम्भोधेः समुद्रस्य हृदि अन्तः कृतं पदं स्थानं येन तत् साधु सम्यक् धवलीकृतः शुभ्रीकृतः, तस्य = समुद्रस्य ओघो जलप्रवाहो येन तत् प्रतिरूपं स्वप्रतिबिम्बरूपं संदृश्य दृष्ट्वा मम बहिरवस्थाने किं निबन्धनमिति विचार्य शान्तः पुरुषः सर्वहृदयङ्गमतां सर्वलोकप्रियताम् उपैति हि ।

That SUN saw his own reflection which set its foot into the heart middle of the ocean and whitened its large quantities of water. Having understood that a calm and cool man is the favourite of all, he became calm leaving his heat and entered the ocean.

इति निश्चित्यान्ते अस्तमयसमये क्रौर्यं त्यक्त्वा, शमं = शान्तिं समधिगम्याब्धिं समुद्रं विवेश प्रविष्टवान् ।

Śrī Vādirāja Mahān exeels in explaining about SUN SET.

* * *

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Śloka 31

सूर्यास्तवर्णनम्

Description about Sunset.

मित्रेऽम्बुजातनिकरस्य नितान्तमित्रे
ह्यस्तं समीयुषि मुखं मुकुलीबभूव ।
पद्मस्य शुद्धजलगस्य च मुद्रयन्ति
नष्टाः प्रियाः खलु समृद्धियुजोऽपि वक्त्रम् ॥ ३१ ॥

पद्मस्य कमलस्य मुखं मुकुलीबभूव । सूर्यास्तमये सति कमलानां मुकुलीभावो जात इत्यर्थः ।

When the SUN, the intimate friend of the groups of lotuses, was setting, the face of the lotus, though in being pure water, indeed contracted in the form of a bud.

अर्थान्तरं न्यस्यति । नष्टाः विनिष्टाः प्रियाः सखायः समृद्धियुजोऽपि सम्पन्नस्यापि स्वीयस्य वक्त्रं मुखं मुद्रयन्ति खलु । इष्टनाशे कस्य मुद्रणं न जायत इत्यर्थः ।

The dear ones who disappear seal the faces of their kith and kin inspite of their prosperity.

* * *

Śloka 32

सूर्यास्तवर्णनम्

Description about Sunset.

आकण्ठोदकवासि हृद्गमधुकृझ्झङ्काररम्योंकृति
भ्राजत्कण्टककण्टकद्युति मुहुर्मन्त्रार्थसञ्चिन्तया ।
ईषत्कम्पितमूर्धशोभि नलिनं हंसौघसंशिक्षितं
स्वान्तः स्थापितधातृ साधु तपतीवाकांक्ष्य मित्रोदयम् ॥३२॥

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The lotus looks like doing penance by expecting the rise of the SUN like the ascetic who expects the rise of his friends.

It is inside the water upto the neck. It has the humming of the bee for the delightful 'Om' of the ascetic.

It has for the lusture of horripilation of shining thorns. It nods its head often on account of the thought of the meanings of the mantras as it were. It is picked at by the group of shining swans just as the ascetic is chastised by his preceptors of the Paramahaṁsa order.

It has kept in its interior the creator Brahma who has the lotus for his seat for creating the SUN even as an ascetic has his own god in his mind.

* * *

Śloka 33

सूर्यास्तवर्णनम्

Description about Sunset.

दिगायतताक्षीमपरामुपेत्य दिशापतौ रागमुपेयुषीन्दुः ।
अदृश्यतैन्द्र्यां दिशि रोषरक्तं निबद्धनीलभ्रुकुटीव वक्त्रम् ॥ ३३ ॥

चन्द्रोदयं वर्णयति ।

Now the description of the raising of Moon is described.

दिशापतौ = दिक्पतौ । टापं चैव हलन्तानामिति टापो विधानात् । सूर्ये अपरामन्यां दिगायतताक्षीं दिगङ्गनां प्रतीचीदिशमित्यर्थः ॥ उपेत्य = गत्वा । अनेन कस्यचित् कान्तस्य अन्यासङ्गो ध्वन्यते ।

The Lord of the directions – SUN – became red on reaching another direction namely West. Therefore, the Moon was seen in the direction of Indra – that is – East, as though having an angry

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red face with black-knitted brows – Even as a heroine becomes angry when her lover approaches another woman.

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Śloka 34

चन्द्रोदयवर्णनम्

Description of Rising of the Moon.

नक्षत्रालिभिरिन्द्रदिङ्मृगदृशं सन्धाय पूर्वं पुन-
स्तत्पादे प्रणतिं विधाय नितरां आशान्तरासक्तिजम् ।
तस्याः कोपसमं तमः परिहरन् स्वीयैः करैस्तां स्पृशन्
वक्त्राम्भोरुहचुम्बनाय शनकैरुद्याति नूनं शशी ॥ ३४ ॥

वक्त्राम्भोरुहचुम्बनाय मुखारविन्दचुम्बनाय शनकैः मन्दम् उद्याति ऊर्ध्वं याति नूनं निश्चयः । यथा अपराधी नायकः कुपितां नायिकां स्वसखी-प्रेषणप्रणामकरग्रहणादिना कोपं परिहृत्य आननचुम्बनं करोति तद्वदिति भावः ।

The Moon at first making place with the deer eyed woman – love of the Eastern direction through her friends – namely the group of stars. The Moon falling at her felt, dispelling all at once the darkness of her anger caused by his deep attachment for the woman of another direction touching her with his rays, went up slowly to kiss her lotus-like face indeed.

Even as a hero makes peace with his woman through his servants. He pacifies her anger caused by the love for another woman; by falling on her feet and tries to kiss her by touching her with his hands.

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Śloka 35

चन्द्रोदयवर्णनम्

Description of Rising of the Moon.

चन्द्रस्य कोमलकरै रचिताङ्गसङ्गाः
सान्द्रान्धकारमपि ताः सहसा विहाय।
ईशं स्वपत्स्वखिलजन्तुषु वव्रुरेन-
माशा हि नूत्नविषया मणयन्ति नैनः ॥ ३५ ॥

ताः सूर्यभार्यात्वेनोक्ताः दिशः पराङ्गना इति ध्वनिः । चन्द्रस्य सुन्दर-पुरुषस्येति ध्वनिः ।

These directions which are said to be the wives of the SUN, are being embraced by the soft rays (hands) of the Moon, who is a fine, beautiful person.

कोमलकरैः = मृदुकिरणैः हस्तेनेति ध्वनिः । रचितः अङ्गसङ्गो यासां ताः आलिङ्गिता इति ध्वनिः । सान्द्रान्धकारमपि निबिडान्धकारमपि भर्तृविरहज-दुःखामिति ध्वनिः । विहाय = त्यक्त्वा अखिलजन्तुषु सकलप्राणिषु निद्रितेषु सत्सु परपुरुषगमनस्य जनसञ्चाररहितकालिकत्वादिति भावः । एनं चन्द्रम् ईशं प्राणेशं वव्रुः अङ्गीकृतवत्यः ।

At once the dense darkness was removed which means giving up the grief of their separation from their respective husband. They accepted this Moon as their Lord while all the creatures were asleep.

अन्यस्त्रीणां अन्यपुरुषस्वीकारः कथं युज्यते इत्यत आह— आशा हि इति ।

By this act, the directions do not take the sins into account, because even the lady loves give up the grief caused by the separation, from their husbands, by being embraced by five men

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whom they meet at a secret place. When they desire for new things they do not care for sins.

एनः पापं न गणयन्ति हि ।

* * *

Śloka 36

चन्द्रोदयवर्णनम्

Description of Rising of the Moon.

पूर्वाब्धाववगाह्य फेननिचयश्रीखण्डलेपद्युतिः
स्वाङ्कालङ्कृतिमूलनीलतिलकस्तारौघहारान् दिशन् ।
व्योमाख्यां कबरीं प्रगृह्य सुकरैराश्लिष्य दिक्कामिनी-
मैन्द्रीमिन्दुरसौ चुचुम्ब सरसो रागेण तां रञ्जयन् ॥ ३६ ॥

The Moon took bath in the Eastern ocean and by those foams representing fine smelling sandal paste and with that body, further the moon had his own ornament Kala on the forehead.

सरसो विलासी असाविन्दुश्चन्द्रः पूर्वाब्धौ प्राचीसमुद्रे अवगाह्य स्नात्वा, प्रसाधनविधेः स्नानपूर्वकत्वादिति भावः ।

फेननिचय एव श्रीखण्डलेपः श्रीगन्धानुलेपः तस्य द्युतिः कान्तिः यस्य सः ।

The moon was decorated by the garland of stars. He had the Mūla Nīla as the Tilaka on the forehead. He started from the Eastern direction belonging to Devendra. He came up on such Eastern sky and his rays – hands, he embraced and removed the darkness. He caught hold of the sky known as the braided hair with his rays hands. Then he embraced her with his rays – hands and then rendering her passionate – making red – kissed her.

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कबरी केशावेशोऽथ धम्मिल्लः संयताः कचा इति अमरः ।

प्रगृह्यः गृहीत्वा ऐन्द्रीं इन्द्रसम्बन्धिनीं दिगङ्गनां प्राचीदिशमित्यर्थः । तां दिक्कामिनीं रागेण स्वरक्तिम्ना अनुरागेणेति ध्वनिः ।

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Śloka 37

चन्द्रोदयवर्णनम्

Description of Rising of the Moon.

सुवर्णसंवीतवरेन्द्रनीलसुमध्यनिष्काञ्चितकृष्णवक्षः ।
सहारमन्वेत्युदितोर्ध्वरश्मिशशाङ्कसङ्गच्यभ्रमुदारतारम् ॥ ३७॥

वरेन्द्रनीलिम् उत्तमनीलरत्नं सुमध्ये यस्य तेन निष्केण ग्रैवेयेण अश्चितं अलङ्कृतं तच्च तत् श्रीकृष्णस्य वक्षः उरः स्थलं अन्वेति अनुकरोति । तत्साम्यं प्राप्नोतीत्यर्थः । पूर्णोपमा । अनया गोपीनां कामोद्दीपनकारित्वं चन्द्रस्य ध्वन्यते इत्यालङ्कारेण धर्मध्वनिः ।

The sky with the exalted stars and the Moon with his rays gone upwards imitated the chest of Lord Śrī Kṛṣṇa adorned with pearl necklaces. And also a necklace with an excellent Indranīla blue gems in the middle and surrounded by molten gold.

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Śloka 38

चन्द्रोदयवर्णनम्

Description of Rising of the Moon.

वार्वाहावृतसर्वभागमुदितं बिम्बं शशाङ्कं विधो-
रीषद्दर्शितकोणमच्युतमनस्तोषं नभोऽग्रस्थितम् ।
रेजे कुंकुमशोभि रम्यवसनच्छन्नं मरुद्दर्शित-
प्रान्तं श्रीकुचकोशमीषदुदयन्मध्योपरिष्टादिव ॥ ३८॥

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नभसः आकाशस्याग्रे स्थितम् अच्युतस्य श्रीकृष्णस्य मनस्तोषो यस्मात् तदुदितं विधोः चन्द्रस्य बिम्बं मण्डलं रम्यवसनेन मनोहरोत्तरीयेण छन्नम् आच्छन्नम् ।

The disk of the Moon risen in the upper part of the sky with all its sides covered by the clouds and with the sign of a hare and a small portion seen a little, shone like the bud like breast of Lakṣmī which shines with saffron, which is covered by the charming cloth but with the edge shown by the wind, causing pleasure to Śrī Kṛṣṇa's mind.

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Śloka 39

चन्द्रोदयवर्णनम्

Description of Rising of the Moon.

गते दिशां भर्तरि देशमन्यं दिवाकरे मन्दमुपेत्य चन्द्रः ।
तदम्बरं यज्ञगृहे करैः स्वैस्ततः कलङ्कीति मम प्रतर्कः ॥ ३९ ॥

The eastern sky which is called as 'Prāchī', when her husband Sūrya, went outside for taking bath, this moon with all happiness to her – to the eastern direction and caught hold of her clothes by his hands.

By this, he became confused and so the moon was called from that day as 'Śaśāṅka'. This is my logic and opinion.

दिवाकरे = सूर्ये अन्यदेशं = देशान्तरं गते सति, चन्द्रः मन्दं शनैः उपेत्य । अनेन चौर्येण गमनं द्योत्यते ।

By this process, the coming indicates something to steal away.

तदम्बरं तासां दिशां अम्बरं = आकाशं अवकाशमित्यर्थः । वस्त्रमिति ध्वनिः ।

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यद्यस्माज्जगृहे गृहीतवान् ततः परदाराम्बरग्रहणात् कारणात् कलङ्कीति अपवादवान्, न तु लाञ्छनवानिति मम प्रतर्कः ।

Due to the catching of the clothes of another person's wife, I feel Candra is called as the one with 'Kalaṅka', but it is not his mark, or characteristic, is my logic, the learned author feels so.

***

Śloka 40

चन्द्रोदयवर्णनम्

Description of Rising of the Moon.

यत्पूर्णं पौर्णमास्यामुदयति निशि तत्कीर्तिनार्याः कुमार्या
वक्त्रं कस्तूरिकाक्तं प्रविरलकचविन्यस्तपुष्पं हि मन्ये ।
स्तोत्रव्याजेन देवैर्वदनविनिहितं नन्दसूनोर्न चेत्त-
त्प्रीत्यै गोपाङ्गनानां कथमहितवधूवर्गतापाय च स्यात् ॥ ४० ॥

I think that the full moon which rises on the Night of Pūrṇimā (Full Moon day) is the face of the son of Nanda's – Śrī Kṛṣṇa's maiden of fame.

पौर्णमास्यां पूर्णिमायां यत्पूर्णं पुष्कलं वस्तु निशि रात्रौ उदयति । तत् नन्दसूनोः श्रीकृष्णस्य कुमार्याः बालायाः कीर्तिनार्याः यशोङ्गनायाः वक्त्रं मुखं मन्ये ।

It is smeared with musk – the black spot in the Moon. It has the flowers – stars placed in the dishevelled hairs. It is kept in the mouth under the pretext of the priases by the gods.

Otherwise – if it is not the face of Śrī Kṛṣṇa's maiden, how can it be for the happiness of the gopikās and for the torment of the group of women immical to Śrī Kṛṣṇa ?

कस्तूरीतिलकोपेतमित्यर्थः । अनेन कलङ्कस्य निर्वाहः कृतः ।

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Śloka 41

चन्द्रोदयवर्णनम्

Description of Rising of the Moon.

दिवसकरे हृततस्करप्रचारे
नरनयनस्य विदूरवर्त्म याते ।
रजनिकरोऽयमुपेत्य मानवानां
श्रममधरीकुरुते स्म पूर्णबिम्बः ॥ ४१ ॥

हृतः परिहृतः, तस्कराणां = चोराणां, प्रचारः सञ्चारः, येन तस्मिन् दिवसकरे सूर्ये नराणां = मनुष्याणां नयनस्य = लोचनस्य । विदूरवर्त्म विदूरमार्गं याते = गते सति, पूर्णबिम्बः सम्पूर्णमण्डलः अयं रजनिकरः = चन्द्रः उपेत्या = आगत्य मानवानां श्रमं खेदम् अधरीकुरुते स्म = अपाकरोत् ।

When the SUN who had destroyed the movement of thieves, went away to a distant path beyond the range of the people's eyes, this moon like a dutiful son of a father came upon the scence in his full form and removed the fatigue of the people.

* * *

Śloka 42

चन्द्रोदयवर्णनम्

Description of Rising of the Moon.

स मारमौर्वीस्थितमल्लिकेषुरिव व्रजस्त्रीहृदयं विजित्य ।
हरेः पदं प्राप शनैः स्मरेण तमात्मसात्कर्तुमिवोत्प्रयुक्तः ॥ ४२ ॥

हरेः पदमित्यनेन व्रजस्त्रीजयवन्न श्रीकृष्णजयः किन्तु पादप्रणामादिना अभिमुखीकरणमात्रमिति ध्वन्यते । चन्द्रोदयं वीक्ष्य व्रजाङ्गनानां श्रीकृष्णेन रन्तुमिच्छा श्रीकृष्णस्य ताभिः सह रन्तुमिच्छा चोत्पन्नेति भावः ।

Rarest Archiver

The Moon who was like the arrow of the Jasmine flower in the bow string of cupid and discharged upwards by cupid in order to have him, the moon under his control. The Moon also conquered the minds of the women at Gokula. Then slowly the Moon reached the sky – namely the Pādas of Śrī Viṣṇu to conquer Him also by falling at His Pādas.

* * *

Śloka 43

चन्द्रोदयवर्णनम्

Description of Rising of the Moon.

गन्धर्वगीतवृतमभ्रमपारतारं
चन्द्रेण रञ्जितमुदीक्ष्य मुदा मुकुन्दः ।
वृन्दावनं मधुपमञ्जुरवं प्रसून-
सन्दोहसान्द्रमविशत्तरुजालनीलम् ॥ ४३ ॥

Seeing the sky permeated by the song of the gandharvas, having endless stars and made delightful by the Moon, the giver of Moksha – Śrī Kṛṣṇa gladly entered the Bṛndāvan, which had the delightful humming of the bees, which was dense with the groups of flowers and which was black due to the groups of trees.

मुकुन्दः श्रीकृष्णः गन्धर्वाणां गीतेन = गानेन वृतं = आवृतं अपारतारम् अनेकनक्षत्रं चन्द्रेण रञ्जितम् अभ्रं गगनं उदीक्ष्य दृष्ट्वा मधुपानां भ्रमराणां मञ्जु मनोहरो रवो यस्मिन् तत् ।

वृन्दावनं मुदा = सन्तोषेण अविशत् = प्रविष्टवान् ।

चन्द्रस्य श्रीकृष्णः प्रतिनिधिरिति बोध्यम् ।

अत्र बिम्बप्रतिबिम्बभावेनौपम्यस्य गम्यत्वात् उपमालङ्कारः ।

This Bimba – Pratibimba can be seen under 3/2/18 :

ॐ अत एव च उपमा सूर्यकादिवत् ॐ ॥

Rarest Archiver

Śloka 44

चन्द्रोदयवर्णनम्

Description of Rising of the Moon.

इन्दुः स्वरम्यकिरणैर्विपिनः पुपूर
मन्दानिलश्च मुदितोत्पलमान्यगन्धैः ।
सान्द्रप्रसूननिचयैस्तरवः समन्तात्
कन्दर्पतातमवलोक्य पिकाश्च गीतैः ॥ ४४ ॥

कन्दर्पतातं = मन्मथजनकं श्रीकृष्णं अभिवीक्ष्य इन्दुः चन्द्रः स्वरम्यकिरणैः विपिनं वृन्दावनं पुपूर आपूरयत् ।

On seeing the father of Manmatha, Śrī Krṣṇa, Candra by his beautiful rays filled up the entire Bṛndāvan.

मदनमित्रत्वात् चन्द्रः स्वमित्रतातप्रविष्टे वने स्वकिरणान् प्रसारितवानिति भावः ।

Since Candra, is the friend of Manmatha and since his friend's father, Śrī Kṛṣṇa, had entered Bṛndāvan, Chandra spread over his rays at that place.

एवमुत्तरत्रापि द्रष्टव्यम् ।

मन्दानिलस्य मुदितस्य चन्द्रकिरणसंपर्कात् प्रमोदयुक्तस्य विकसितस्येत्यर्थः ।

Candra took the smell of the Lotus flowers available Malayamārutam.

उत्पलस्य कुमुदस्य मान्यगन्धैः सेव्यपरिमलैः पुपूरेति प्रत्येकं सम्बन्धः । तरवो वृक्षाः सान्द्रप्रसूननिचयैः निबिडकुसुमसमूहैः पिकाः कोकिलाश्च गीतैः रुतैः पुपूरुः ।

Rarest Archiver

All the trees began to pour down the beautiful flowers in heaps. Cuckoos on seeing Śrī Kṛṣna, who is the Father of Manmatha, they all began to sing their melodious songs.

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Śloka 45

चन्द्रोदयवर्णनम्

Description of Rising of the Moon.

विश्वस्य मोहन इतीश यशो मदीयं
विस्तारयेह ललनासहितो विहृत्य ।
इत्यर्थनाकृदिव वृक्षतलप्रविष्टैः
कृष्णाङ्घ्रिमास्पृशति हृद्यकरैर्हिमांशुः ॥ ४५ ॥

हे ईश = स्वामिन् श्रीकृष्ण, विश्वस्य = जगतः कर्तृकर्मणोः कृतीति षष्ठी । मोहयतीति मोहनः । वशीकरणशक्तिमानिति मदीयं यशः कीर्तिं ललनाभिः = कामिनीभिः सहितस्त्वम् इह = वृन्दावने विहृत्य विस्तारय, विस्तृतिं कुरु ।

कृष्णाङ्घ्रिं श्रीकृष्णचरणम् आस्पृशति सा समन्तात् स्पृशति । यत्र यत्र गच्छति तत्र तत्र स्पृशतीत्यर्थः ।

पौनःपुन्येन प्रार्थनालक्षणमिदम् ।

Oh, Lord Śrī Kṛṣṇa, Increase my fame as the bewitcher of the world by sporting along with the women in the Bṛndāvan.

As if praying thus, the cool rayed Moon touched the Pādas of Śrī Kṛṣṇa with his delightful hand-like rays falling at the feet of the tree through the leaves of the trees.

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Rarest Archiver

Śloka 46

चन्द्रोदयवर्णनम्

Description of Rising of the Moon.

व्याकीर्णकाम इव तैर्विविधैर्विभावै-
राकर्षयन् व्रजवधूर्निजसङ्गयोग्याः ।
वेणुं क्रमेण रणयन् बहुतानगान-
मानङ्गमौलिरुदगायदधीश्वरोऽसौ ॥ ४६ ॥

अधीश्वरः जगदीश्वरः असौ श्रीकृष्णः क्रमेण वेणुं रमयन् उदगायत् = उत्कृष्टतया गानं कृतवान् ।

This, Śrī Kṛṣṇa, the Supreme Lord of the Universe and foremost among those knowing the science of music and various times played on the flute. This gradually attracted the women of Nandagokula who were fit for His company as though He had His love heightened by the aforesaid different states of feelings beginning with the rise of the moon and others.

* * *

Śloka 47

चन्द्रोदयवर्णनम्

Description of Rising of the Moon.

हृद्वं हृद्यनुरञ्जयन्सवयसः संहर्षयन्कर्षयन्
गोपस्त्रीहृदयं पशूनृषिगणान्निश्चेष्टयन् स्पष्टयन् ।
विश्वं स्वस्य वशं वियद्गृहवधूः सम्मूर्छयंश्चारणान्
सिद्धान्सन्त्रपयन् सुरान्विनमयन् वेणुं प्रपोषाच्युतः ॥ ४७ ॥

चारणान् सिद्धान् संमूर्च्छयन्, सङ्गीताभिज्ञदेवयोनिभेदान् सन्त्रपयन् स्वसङ्गीतविद्यायामेताद्दशप्रावीण्याभावात् लज्जासहितान् कुर्वन्,

Rarest Archiver

सुरान् देवान् विनमयन् नम्रान् कुर्वन्, विश्वं जगत् उक्तप्रकारेण स्वस्य वशमधीनं स्पष्टयन् प्रकटयन्वेणुं मुरलीं पुपोष ध्वनयामासेत्यर्थः ।

Lord Achyuta nourished the flute making the Universe in His belly attached to Him. He pleases His friends well, attracting the minds of the gopikās.

Śrī Kṛṣṇa makes the cows and the hosts of sages motionless rendering unconscious the wives of devatās who have the sky as their abode, He puts to shame the siddhas and the cāraṇas who are musicians. He made the devatās to bow down to Him, and by this, Śrī Kṛṣṇa made very clear that the world was under His control always.

The sūtra 1-4-3 states ॐ तदधीनत्वात् अर्थवत् ॐ all are under His control.

* * *

Śloka 48

चन्द्रोदयवर्णनम्

Description of Rising of the Moon.

शुष्कामपि स्म सरसामधरामृतेन
हृद्यस्वनामपि विधाय मृदूक्तिशून्याम् ।
छिद्रं निगूह्य मुरलीं मुरजिच्चुचुम्बे
सद्वंशजातललनासु न कस्य पक्षः ॥ ४८ ॥

Paramātmā Śrī Kṛṣṇa who killed the asura by name Mura, had flute in His Hand, and kept it on His dry Lips and made it soft and His Nectar from the Lips. He played on the flute the divine music by closing the holes on the flute by His fingers.

मुरलीं वेणुम् अधरामृतेन अधरोष्ठसुधया सरसामार्द्रां विधाय, छिद्रं रन्ध्रभागं निगूह्य अङ्गुलिभिः पिधाय दोषमाच्छाद्येति ध्वनिः ।

Rarest Archiver

सद्वंशे सत्कुले जातासु उत्पन्नासु ललनासु कुललोभाद्गुणहीनामपि गुणवर्तीं कृत्वा रमयन्तीत्यर्थः ॥

This is in order. Because in the world, it is seen, that biased treatment is found to a person born in good and noble family, though has some defects.

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Śloka 49

चन्द्रोदयवर्णनम्

Description of Rising of the Moon.

अपरवशमपीशं स्वानुरक्तं विधत्ते
सहजमपि विरोधं हन्ति जन्तुष्वभेद्यम् ।
वशयति जगदेतन्मान्यतामाप वेणु-
र्मधुरनिनदभाजां किं न साध्यं हि लोके ॥ ४९ ॥

वेणुः परवशः न भवति इति अपरवशः ।

Flute is not bound by others and it is also independent.

तमपि स्वतन्त्रं अपि इत्यर्थः ।

ईशं = श्रीकृष्णं स्वानुरक्तं = स्वस्मिन् अनुरक्तं विधत्ते = करोति ॥

That flute makes Śrī Kṛṣṇa to have a love for it.

जन्तुषु = गोव्याघ्रादिषु सहजमपि स्वाभाविकमपि, अत एव अभेद्यं केनापि अनाश्यं विरोधं वैरं हन्ति ।

The flute removes the hatred though inborn and unbreakable in animals. Such as cows and tigers, serpents and Mongoose, cats and rats, lions, elephants and others.

Rarest Archiver

वेणुगीत रसश्रवणपारवश्यात् जन्तवः स्वाभाविकमपि विरोधं न स्मरन्तीति भावः ।

By hearing the flute music of Lord Śrī Kṛṣṇa, the animals were so much engrossed that they forgot even their natural swabhāva of enmity and all became friends and left off hatred between them.

गोव्याघ्रौ सर्पनकुलौ गजसिंहौ श्रीकृष्णगीतपारवश्यात् स्ववैरं विहाय सहैव परितः स्थिताः इति पौराणिकप्रसिद्धेः ।

Cow and tiger, serpent and mongoose; elephant and lion; by hearing the divine music of Śrī Kṛṣṇa left off them natural hatred interse and stood happily near by, so goes the story in purāṇas.

एतत् जगत् = विश्वं वशयति ।

The flute music brings the world under its control.

मान्यतां कविवर्ण्यताम् आप ।

It has obtained celebrity.

For the flute, this is proper, is explained.

मधुरनिनदभाजां = मधुरस्वनभाजां = मृदुभाषिणां इत्यर्थः ।

For the soft spoken,

लोके किं न साध्यम् ।

What is not possible in the world ?

वाङ्माधुर्यात् सर्वमपि कार्यं साधयितुं शक्यते इत्यर्थः ।

By the sweetness of world, it is possible to get done all the matters in the world.

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Rarest Archiver

Śloka 50

वेणुगानवर्णनम्

Description of flute recital

स जयति यदुनाथः श्रावितानेकगीतः
करधृतवरवेणुः कामिनीकामधेनुः।
सुललितवनमालः सुन्दरापाङ्गलीलः
सजलजलदमूर्तिः साधुभिर्गीतकीर्तिः॥ ५०॥

करेण धृतः वरः उत्तमः वेणुः येन सः तथोक्तः – करधृतवरवेणुः ।

Śrī Kṛṣṇa was having wonderful flute in His Hands.

यदुनाथः सः जयति ।

Śrī Kṛṣṇa is the supreme Lord of Yadukula and is always the most supreme.

जयति = उत्कृष्टो भवति इति ।

श्रावितानेकगीतः = श्रावितानि अनेकानि गीतानि येन सः ।

Śrī Kṛṣṇa made the people to hear wonderful and delightful songs.

कामिनीकामधेनुः = कामिनीनां गोपीनां कामधेनुरिव कामधेनुः अभीष्टदाता इत्यर्थः ।

Śrī Kṛṣṇa was an all-yielding Divine cow to the gopikā women,

सुललितवनमालः = सुललीता अतिमनोहरा वनमाला यस्य सः तथोक्तः ।

Śrī Kṛṣṇa had a beautiful garland of sylvan flowers around His Neck.

Rarest Archiver

सुन्दरापाङ्गलीलः = सुन्दरा रमणीया अपांगस्य नेत्रस्य लीलाविलासः यस्य सः ।

Śrī Kṛṣṇa has the delightful sport of the side-glances by His most attractive eyes.

सजलजलदमूर्तिः = सजल जलसहितः जलदो मेघः तद्वन्मूर्तिः यस्य सः ।

Śrī Kṛṣṇa's body was like the water-laden cloud.

साधुभिर्गीतकीर्तिः = साधुभिः सज्जनैः गीता कीर्तिः यस्य सः ।

Śrī Kṛṣṇa has His fame seen and sung by the virtuous devotees.

Note : स जयति यदुनाथः = जयति means उत्कृष्टो भवति Śrī Jaya-tīrtha Mahārabhu in his Ṭīkā on Māyāvāda Khaṇḍana, states :

"जयेर्जयाभिभवयोराद्येऽर्थेऽसावकर्मकः ।
उत्कर्षप्राप्तिराद्योऽर्थो द्वितीयेऽर्थे सकर्मक ॥" इति वचनात् ॥

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Śloka 51

वेणुगानवर्णनम्

Description of flute recital

चन्द्रे जृंभति तन्मुखत्विषि मुहुर्मन्दानिले तद्वपु-
र्गन्धे वाति वियोगवह्निसचिवे तत्कोमलालापवत् ।
वेणौ कूजति पञ्चबाणविशिखैः शाणाशितैस्ताडिता
मानिन्योऽपि ययुर्मनोभवपितुः श्रेयोनिधिं सन्निधिम् ॥ ५१ ॥

तस्मिन् चन्द्रे जृम्भति = विकसति सति तद्वपुषः श्रीकृष्णशरीरस्य गन्ध इव गन्धो यस्य तस्मिन् ।

Rarest Archiver

Candra was shining in support of the beauty and brightness of Śrī Kṛṣṇa. At that time, the gentle breeze from Malaya mountain was blowing which was an addition or helper to the fire that has emanated by the Gopikā women, due to the separation of Śrī Kṛṣṇa.

At that time, Śrī Kṛṣṇa was gently playing on the flute.

They were hit by the sharp arrows of passion.

गोप्यः शाणया शस्त्राणां तैक्ष्ण्यापादकयन्त्रोपलेन शितैस्तीक्ष्णैः पञ्चबाणस्य कामस्य विशिखैः बाणैः ताडिताः सत्यः कामार्ता इत्यर्थः ।

The Gopikās had all virtuous qualities and are very good respectable women, still they all felt that the sannidhāna of Śrī Kṛṣṇa who is the Father of Manmatha was precious and covetable. Hence they all went near to Him.

श्रेयांसि निधीयन्ते अस्मिन्निति श्रेयोनिधिः तं श्रेयसामाश्रयमित्यर्थः । मनोभवस्य मनसिजस्य पितुः श्रीकृष्णस्य सन्निधिं समीपं ययुः प्रापुः ॥

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Śloka 52

वेणुगानवर्णनम्

Description of flute recital

दोहं कापि विहाय कृष्णसुरभिं दोग्धुं समस्तेप्सितं
तद्बिम्बोष्ठसुधातिलुब्धहृदया भुक्तिं विसृज्यापरा ।
कान्तं काञ्चनसद्गुणार्णवभृते भर्त्रे स्पृहां बिभ्रती
तोकं कृष्णविहारयोग्यविभवा कन्येति काचिद्गता ॥ ५२ ॥

One Gopikā woman was sucking milk from the cow. When she heard the most sweet flute of Śrī Kṛṣṇa, she felt when the great Kāmadhenu, Śrī Kṛṣṇa is present, why should milk should

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be milched from this cow and so she left off. She threw away the vessel in her hands and ran away.

वेणुनादेन विमोहितानां गोपीनां श्रीकृष्णं प्रति गमनप्रकारं वर्णयति ।

Here in this verse, when the gopikās were engrossed by the flute music of Śrī Kṛṣṇa, how they went near to Him is described.

कापि काचित् स्त्री दोहं दोहनक्रियां विहाय त्यक्त्वा, कृष्णसुरभिं कृष्णाख्यकामधेनुं समस्तेप्सितं सकलेष्टं दोग्धुम् । गता = याता ।

Another Gopi was sitting to take food but on hearing this flute by Śrī Kṛṣṇa, she felt that when this nectar is available, what is the use of taking this ordinary food and so she ran away to Śrī Kṛṣṇa without eating food.

Another Gopi got up from the bed and ran towards Śrī Kṛṣṇa, feeling that when Śrī Kṛṣṇa was there as their Master Pati, the mastership of another was not proper and so she ran away towards Śrī Kṛṣṇa.

Another gopi while she was feeding milk to the child, ran away feeling that she was to be enjoyed by Śrī Kṛṣṇa.

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Śloka 53

वेणुगानवर्णनम्

Description of flute recital

गोप्यन्याऽञ्जनरूषितं स्वनयनं कुर्वन्त्यगात्सत्वरा
तज्ज्ञानाञ्जनतुष्टधीरिव पदोर्भूषां स्वदोष्णीतरा ।
सन्धायाच्युतसन्निधिं समगमत्कृष्णाङ्घ्रिसेवां सदा
तन्वन्त्याः करभूषणं मम भवेत्तत्पादयोर्भूषणम् ॥५३॥

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स्वनयनम् अंजनेन नेत्रालङ्करणमष्या रूषितं युक्तं कुर्वती, अन्या गोपी तस्य = श्रीकृष्णस्य ज्ञानं साजाद् दर्शनमेव अंजनं तेन तुष्टधीरिव सन्तुष्ट-बुद्धिरिव श्रीकृष्णदर्शनमेव नेत्रालङ्कारो नान्यः इति निश्चित्येव इति भावः । सत्वरा त्वरया सहिता अगात् ।

One Gopi with the Alaṅkāra of her eyes with collyrium dashed there to have darśan of Śrī Kṛṣṇa. Another gopi thought that having darśan of Śrī Kṛṣṇa itself is the alaṅkara for the eyes and so she at once came there to have darśan of Lord Śrī Kṛṣṇa which is the real collyrium.

इतरा कृष्णाङ्घ्रिसेवां सदा तन्वन्त्याः कुर्वत्यः मम तत्पादयोः श्रीकृष्ण-चरणयोः भूषणं नूपुराद्याभरणं करभूषणं हस्तालङ्कारो भवेत् ।

Another gopikā with the ornaments an her feet and on her hands went away near Śrī Kṛṣṇa. She was thinking that to her who was always serving His lotus feet, the ornaments on His feet would be the ornaments on her hands :

Note : The idea that Śrī Vādirāja Mahān brings to the notice of the devotees through the stories of Gopikā women are :

(i) The best ornament or decorative article for the eyes is not the collyrium but only having darśan of Lord Śrī Kṛṣṇa. That is the best decoration to the eyes.

(ii) The ornaments that are worn on the hands as bangles, bracelets, rings and other items are not the real decorative ornaments, but only the pāda-seva submitted at His lotus Pādas by the hands, are the real ornaments for the hands.

पादसेवाकरणसमये श्रीकृष्णपादभूषणानां करसंबन्धात् इति भावः ।

When His pāda seva is submitted, then Automatically the decorative articles on His lotus Pādas, get contact with the hands of the devotee and his hands become decorative.

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The lotus Pādas of Lord Śrī Kṛṣṇa, itself in the best and most precious ornament and the contact by the hands of such lotus Pādas, if done, then what ornaments the hands could seek ?

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Śloka 54

श्रीकृष्णगोपीसल्लापः

Romance between Gopikās and Śrī Kṛṣṇa.

आनन्दपूर्णतां कृष्णः स्वानां सन्दर्शयन्विभुः ।
आनता अपि ताः प्रीता मानिनीरित्यचीकथत् ॥ ५४ ॥

विभुः = श्रीकृष्णः स्वस्य आनन्दपूर्णताम् आनन्देन पूर्णभावं स्वानां स्वकीयानां सन्दर्शयन् अपि नम्रीभूता अपि प्रीताः आत्मानं दृष्ट्वा सन्तुष्टाः ताः मानिनीः गोपीः इति वक्ष्यमाणप्रकारेण अचीकथत् अकथयत् ।

Śrī Kṛṣṇa who is an ocean of Ānanda – bliss showed His plentitude of bliss to His Gopikās.

Śrī Kṛṣṇa was most clever called them, though they were bit haughty (of His company), but obedient and were always pleased to serve Him. Then Śrī Kṛṣṇa said :

हे गोप्यः पिता = जनकः भर्ता = पतिः जननी = माता च ता आदिः यस्य बन्धुजनस्य तस्य परिचर्या सेवा यतः करणात् अर्थदा पुरुषार्थदात्री, अतः करणात् व्रजं गोष्ठमेव व्रजत = गच्छत ।

"Since the service done to the father, mother, husband and others yields all the four objects of human life – namely Dharma, Artha, Kāma and Moksha.

So go back to Gokula itself and do good to those who are missing you and are thinking of you and your services are required to them".

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Note : By this verse, Śrī Vādirāja Mahān brings to the notice of Devotees several important issues :

(a) Service to father, mother, husband and other elderly relations by the woman or the man, as the case, may be, is a service to God.

(b) If they are neglected and approach is made towards God, it would be futile.

(c) The presence of God in them to be seen and service to be done as a pūjā to the Lord.

(d) Father, Mother, Husband, Wife, Children, relatives etc. will have a meaning only, when they connected to God – Śrī Krṣṇa; for otherwise mere worldly life with temporary comforts and for which great toil undertaken, has no sense at all.

Śrīmad Ācārya states in his Anuvyākhyāna verse 46 under the first sūtra ॐ अथातो ब्रह्मजिज्ञासा ॐ :

"प्राणबुद्धिमतः स्वात्मदेहापत्यधनादयः ।
यत्संपर्कात् प्रिया आसंस्ततः कोऽन्वपरः प्रियः ॥

प्राणः = शारीरो वायुः = the breaths,

बुद्धिर्मनश्च = अन्तकरणवृत्ती = the activities in depth of the heart and mind,

खानि = इतर इन्द्रियाणि = other Indriyas,

आत्मा = जीवः = Jīva

देहापत्यधनादयः = शरीरसुतधनादयः = body, son, wealth etc.

यत्संपर्कात् = यस्य भगवतः संबन्धात्

प्रियाः आसन् = प्रीतिविषयाः अभवन् = they all became loveable objects and covetable objects.

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ततः = भगवतः अपरः प्रियः कः नुः प्रियः भवेत् ॥

Therefore who else, other than Bhagawān Śrī Krṣṇa is more loveable, covetable, desirable, reliable ? None other than is the answer.

Śrī Vādirāja Mahān only echoes these ideas of Śrīmad Ācārya, in the adivce by Śrī Krṣṇa to the Gopikā Women.

The same verse has another reading also :

प्राणबुद्धिमनःखात्मदेहापत्यधनादयः ।
यत्प्रसादादिमे सन्ति न सन्ति यदुपेक्षया ॥

Prāṇa etc. all stated above exist only due to the grace of Śrī Bhagawān.

यत् उपेक्षया न सन्ति ।

They will not exist at all in case they are even slightly neglected by God.

By all these sentences, Paramātmā is alone most covetable.

मुख्य इष्टवत्वं परमात्मनि तव ।

* * *

Śloka 55

श्रीकृष्णगोपीसल्लापः

Romance between Gopikās and Śrī Krṣṇa.

पितृभर्तृजनन्यादेः परिचर्या यतोऽर्थदा ।
व्रजत व्रजमेवातः कुरुत स्मरतां हितम् ॥५५॥

हे गोप्यः पिताः जनकः भर्ता पतिः जननी माता च ता आदिः यस्य बन्धुजनस्य, तस्य परिचर्या सेवा यतः कारणात् अर्थदा पुरुषार्थदात्री अतः कारणात् व्रजं गोष्ठमेव व्रजत गच्छत ।

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For the women, the service and sevā to father, mother, elder brothers, younger brothers, husband and other relatives, is the best one and is wellcoming feature.

Therefore, let all of you start towards Gokula.

About you, relatives, husbands, father, mother and others would be thinking. Give them peace of mind and happiness by returing to Gokula.

स्मरताम् । भवतीरिति शेषः । पित्रादीनां हितं कुरुत आचरत इत्यचीकथदिति पूर्वेणान्वयः ।

When Lord Śrī Kṛṣṇa said to the Gopikās like this, they were thunder stuck with shock. They folded their hands in reverence to Śrī Kṛṣṇa and with full of tears in their eyes, they submitted as under before the Lord, Śrī Kṛṣṇa.

* * *

Śloka 56

श्रीकृष्णगोपीसल्लापः

Romance between Gopikās and Śrī Kṛṣṇa.

यदीश तेषां हितमेव कार्यं तदाऽङ्ग नाज्ञापय गन्तुमस्मान् ।
वियोगदग्धैर्बत नः शरीरैर्महीं न तां प्रेतमहीं विधेहि ॥ ५६ ॥

हे ईश स्वामिन्, अंग प्रिय श्रीकृष्ण यद्यस्माभिः तेषां पित्रादीनां हितमेव कार्यं तदा तर्हि अस्मान् गन्तुं वज्रं प्रति गन्तुं न आज्ञापय न कुरु ।

Oh ! Lord, dear one ! If good alone is to be done to the parents, do not order us to go to Gokula.

अस्मान् गन्तुम् आज्ञापयसि चेत्, तेषां हितं न भविष्यति प्रत्युत अनर्थ एव भविष्यति इति आहुः ।

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Please don't order us to proceed to Gokula. If you order us so, then only inauspicious things would happen, Nothing beneficial would happen.

वियोगदग्धैरिति— वियोगेन विरहाग्निना दग्धैः भस्मीकृतैः न अस्माकं शरीरैः तां महीं गोष्ठभूमिं प्रेतमहीं श्मशानभूमिं न विधेहि न कुरु ।

By your separation, we would be burnt by that fire. Then this Earth – Gokula would be reduced to a burial ground with heaps of our bodies burnt by that separation fire and would be reduced ashes because of that.

Note : Śrī Vādirāja Mahān expresses that the Gopikā women cannot survive by the separation of Śrī Kṛṣṇa. Further they may not wish to live. They indicate that they would commit suicide by falling in the fire. Such was the depth of love and bhakti of the Gopikā women towards Śrī Kṛṣṇa.

* * *

Śloka 57

श्रीकृष्णगोपीसल्लापः

Romance between Gopikās and Śrī Kṛṣṇa.

पत्यादिसेवाऽपि भवत्प्रसाद-
प्रार्थ्यर्थमेवेति वदन्ति सन्तः ।
त्वत्पादमूलं विधिनोपनीताः
कस्मान्मुधाऽऽज्ञापयसीश गन्तुम् ॥५७॥

हे ईश कृष्ण, सन्तः = बुधाः पत्यादिसेवापि पतिपित्रादिपरिचर्याऽपि भवत्प्रसादस्य पादमूलप्राप्तिलक्षणमोक्षसाधनस्य प्राप्त्यर्थमेव सिद्ध्यर्थमेव कर्तव्या इति वदन्ति ।

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Oh ! Lord, the people of learning say that even the service done to the husbands and others, is only for the obtainment of your Grace of reaching your Pādas.

अधुना त्वपादमूलं भवच्चरणतलं विधिना भागधेयेन । उपनीताः = प्रापिताः अस्मान् कस्मात् कारणात् गन्तुं मुधा वृथा आज्ञापयासि । निष्पन्न-फलं प्रति परंपरासाधनविध्यनुशासनस्य व्यर्थत्वात् इति भावः ।

This is the means for obtaining Moksha. This reaching the lotus Pādas of Śrī Kṛṣṇa has been obtained now by luck or otherwise. Why then do you order us in vain to go ?

The Gopika women put a subtle question that sevā to husband etc. are only to get the grace of Paramātmā. This grace of Paramātmā can be attained by reaching His lotus Pādas. So, when the gopis are to His lotus Pādas, why then order them to go backwards, is the question.

* * *

Śloka 58

श्रीकृष्णगोपीसल्लापः

Romance between Gopikās and Śrī Kṛṣṇa.

नानायोनिषु सम्भवे सति कवि श्रीनाथ नो मातृतां
मान्यत्वं पितृतां प्रियत्वमगमंस्तत्कुत्र कुर्मोऽर्चनम् ।
वैरं वा कतिवारमेषु न कृतं विश्वान्तरात्मन्विभो
तन्नित्यं पितरं पतिं च जननीं त्वामेव सेवामहे ॥५८॥

Oh ! Śrī Kṛṣṇa, You are the Master of all of us. We have travelled in many, many births in the past. There were many many fathers, mothers, husbands in the past.

We do not know as to how many times in the past we had become mothers, fathers, husbands in many many births.

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हे श्रीनाथ लक्ष्मीपते श्रीकृष्ण, नः अस्माकं नानायोनिषु संभवे सति उत्पत्तौ सत्यां कति कियन्तः जनाः मातृतां मातृत्वं मान्यतां पूज्यत्वं, पितृतां पितृत्वं प्रियत्वं भर्तृत्वम् अगमन् = अगच्छन्। तस्मात् कारणात् कुत्र कस्मिन् जन्मनि विद्यमानस्य पित्रादेरर्चनं कुर्मः करवामः ॥ पितृत्वादेः व्यभिचारित्वादिति भावः ॥

We do not know in how many births.

हे विश्वान्तरात्मन् जगदन्तरात्मन् विभो समर्थ श्रीकृष्ण नित्यं सर्वदा पितरं पतिं च जननीं मातरं च त्वमेव सेवामहे परिचरामहे।

Śrī Kṛṣṇa, you are the Master of all, you are in the whole Jagat, you are only our father, mother, husband. We do not know any one other than you. Hence we submit sevā at your Lotus Pādas.

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Śloka 59

श्रीकृष्णगोपीसल्लापः

Romance between Gopikās and Śrī Kṛṣṇa.

जगत्पिता त्वं न पिता किमासां
जगत्प्रसूतिर्जननी न किं नः।
जगत्पतिः किं न पतिः सखे न-
स्तदन्यजुष्टयाऽलमरिष्टवृष्टया ॥५९॥

हे सखे श्रीकृष्ण, जगत्पिता विश्वजनकस्त्वम् आसां जगदन्तर्गतानां गोपीनां नः पिता न किम् ?

Oh ! Friend Śrī Kṛṣṇa,

Are not You, the father of the world ? the father of those gopikās ?

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जगतः विश्वस्य प्रसूतिः अव्यवधानेनोत्पत्तिः यस्मात् सः तथा त्वं न जननी माता न किम् ?

Are you, Śrī Kṛṣṇa, the creator of the world, independently without any one's aid, not our mother ?

॥ ॐ तदनन्यत्वं आरम्भणशब्दादिभ्यः ॐ ॥ २-१-१५ ॥

जगत्पतिस्त्वं नः अस्माकं पतिः न किम् । कस्मान्न भवसि यत् यस्मात् पितृत्वादिकं त्वय्येवास्ति तत्तस्मात्कारणात् इष्टस्य अनिष्टस्य वृष्टिः वर्षं यस्याः तया अन्यजुष्ट्या त्वद्व्यतिरिक्तपित्रादिसेवयाऽलम् । अन्यसेवा मास्तु इति अर्थः ।

Are you, the Lord of the world, not our Lord or husband ? Therefore enough of the service of others which rains ills on us.

त्वत्परित्यागः एव पित्रादिपरित्यागदोषोपपत्तिरिति भावः ।

Gopikās conclude, Śrī Kṛṣṇa, by leaving you, amounts to leaving father, mother, husband and all. Since they submitted that Śrī Kṛṣṇa is the Father of all, Mother of all, and Husband of all.

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Śloka 60

श्रीकृष्णगोपीसल्लापः

Romance between Gopikās and Śrī Kṛṣṇa.

कान्तः स एव यः स्थैर्यशौर्यसौन्दर्यसागरः ।
सुखस्यान्तकरं कान्तमपरं तर्कयामहे ॥ ६० ॥

यः पुमान् स्थैर्यमचाश्चल्यं शौर्यं पराक्रमः सौन्दर्यं लावण्यमेतैः सागर इव स्थैर्यादिगुणभरित इत्यर्थः । स एव कान्तः प्रियो भवेत् ।

He who is the ocean of stability, valour, beauty and other auspicious factors in him, is dear (Kāntam) to us.

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अपरं अन्यं कान्तं सुखस्यान्तकरं तर्कयामहे तर्कयामः । कं सुखं तस्यान्तो नाशो यस्मादिति व्युत्पत्तेरिति भावः ।

We look upon any other also as Kāntam, that is destroyer of our happiness. कं सुखं = happiness, anta, destruction.

So Gopis correctly come to the conclusion that Śrī Krṣṇa is the Person, who has all such auspicious and covetable qualities in an unlimited way. Anothers are only destroyers of happiness.

* * *

Śloka 61

श्रीकृष्णगोपीसल्लापः

Romance between Gopikās and Śrī Krṣṇa.

यः सारभागमनुभूय शरीरभाजां
शिष्टं प्रयच्छसि किलारसमल्पभोग्यम् ।
दुःखातिदूर गतपार सुखैकभोक्तु-
स्तस्येश योग्यमखिलं तव तर्कयामः ॥ ६१ ॥

परदारगमनं निषिद्धं कथं कर्तुं शक्यते इति आशङ्क्य अयं निषेधो लौकिकानां न तु अलौकिकस्य तवेत्याहुः 'यः' इति ।

Touching another man's wife is prohibited and to be censured. Then whether Śrī Krṣṇa is justified in enjoying with the gopis ? Like that Śrī Krṣṇa may have a doubt in this mind. To remove the same, the present śloka states that such injuctions and prohibitions are applicable to others and worldly human beings. But in the case of Śrī Krṣṇa, it does not apply at all. Having this opinion in mind, the gopikās do prayers before Lord Śrī Krṣṇa.

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In the sūtra 2-3-33. ॐ कर्ता शास्त्रार्थवत्वात् ॐ it is established that Paramātmā is far far above all these injuctions and prohibitions stated in the Vedas. In His case, all are good and He does only for the benefit of Sātwic souls.

हे ईश यस्त्वं सारभागं शरीरीभिरनुभूयमानं विषयसारांशमनुभूय भुक्त्वा, "शुभं पिबत्यसौ नित्यं न अशुभं पिबेत् सदा" इति पाहि इति १-२-११ ॐ गुहां प्रतिष्टावात्मानौ हि तद्दर्शनात् ॐ इत्यत्र प्रतिपादितम् ।

Oh ! Lord, You enjoy all the auspicious essence and then give to the jīvas as per their Yogyatā. You never can take inauspicious items. This is stated in Padma Purāṇa authority in Guhādhikaraṇam. Having this aspect in mind, the Gopikās do prayers before Śrī Kṛṣṇa.

यत्सुखं तस्य एकभोक्तुर्मुख्यभोक्तुः तस्य तव अखिलं वस्तु भोगार्थं तर्कयामः ।

All the auspicious things are first and mainly enjoyed by Him only. Hence logically enjoying with them and giving happiness to them, is not prohibited in the case of Śrī Kṛṣṇa.

अखिलसारभोक्तृत्वात्पतिभिः अस्माभिः सह क्रियमाणंभोगस्यापि मुख्यतः त्वमेव भोक्तेति । वयमपि तवैव भोग्या इत्यस्मन्निषेधस्तव न युक्तः इति भावः ।

Since Paramātmā is the consumer and enjoyer of all happiness, whatever the gopikās enjoy with their husbands, that happiness also, is mainly taken and enjoyed by Śrī Kṛṣṇa only. Hence Gopikās are also only subject matter of enjoyment by Śrī Kṛṣṇa, and there is no bar to it.

***

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Śloka 62

श्रीकृष्णगोपीसल्लापः

Romance between Gopikās and Śrī Kṛṣṇa.

धर्मो न वोऽयं श्रुतिसङ्गताक्ष्यो धर्मो नवोऽयं श्रुतिसङ्गताक्ष।
माऽन्यं भजध्वं रमणं विहाय मान्यं भजामो रमणं विहाय॥ ६२॥

हे श्रुतिसङ्गताक्ष्यः श्रुतिभिः वेदैः सङ्गतानि सम्बद्धानि अक्षीणि यासां ताः तासां सम्बुद्धिः।

Śrī Kṛṣṇa states : Oh beautiful women. You all have eyes broad reaching up to ears. Your behaviour now is not dhārmic.

अयं परपुरुषपरिग्रहः वो युष्माकं धर्मो न भवति।

When Śrī Kṛṣṇa said like this, the gopikā women reply by the śabdas.

Oh Śrī Kṛṣṇa, You are the subject matter of Jñānam which has the origin in Vedas.

हे श्रुतिसङ्गताक्ष कर्णान्तायतलोचन श्रीकृष्ण अयं गोपीनां प्रेमोद्रेकोत्सवात्त्वत्सेवारूपो धर्मो नवः नूतनः।

Our behaviour is new. But it is very pure and sacred.

Śrī Kṛṣṇa states leaving your husband, do not serve another person.

रमणं स्वपतिं विहाय अन्यं मा भजध्वम् इदं तु बाह्यम्।

Gopikā women state leaving husband, we submit sevā to you who is really pūjya by all the world.

हे कृष्ण रमणं पति विहाय, मान्यं = पूज्यं त्वामेव भजामः।

Śrī Kṛṣṇa tells : मा अन्यं इति।

Gopikās states : मान्यं इति।

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Śloka 63

श्रीकृष्णगोपीसल्लापः

Romance between Gopikās and Śrī Kṛṣṇa.

हिताहिताज्ञा बत यूयमङ्गना
यतो ह्यधर्मे मतिरस्ति निश्चला ।
हिताहितज्ञा वयमच्युत प्रभो
यतो ह्यधर्मे मतिरस्ति निश्चला ॥ ६३ ॥

Oh Women, alas, you do not know what is beneficial and what is not beneficial. So, you have a firm mind in Śrī Viṣṇu's dharma.

हे अङ्गनाः गोप्यः यूयं हितमिष्टं अहितमनिष्टश्च न जानन्तीति हिताहिताज्ञाः ।

You have orders to incarnate on the Earth to serve ME by Chaturmukha Brahma who preaches what is beneficial to you. so, you have a firm mind in Śrī Viṣṇu's dharma.

यूयं हितेन सर्वभूतानां हितोपदेष्ट्रा पितामहेनाहिता दत्ता आज्ञा यासां ताः ।

In Bhāgavatam, under 10-1-23 it is stated :

"जनिष्यते तत्प्रियार्थं संभवन्तु सुरस्त्रिय" इति भागवतवचनम् ।
हे अच्युत प्रभो श्रीकृष्ण, वयं हिताहिताः यतः अधर्मे निश्चला मतिरस्ति ।

Oh ! Imperishable Lord, since we have a strong mind in Śrī Viṣṇu's dharma, we know what is beneficial and what is not so beneficial.

Calling Śrī Achyuta is a beauty and it means He is a steady person and His anugraha, Gopikās also state that they have steady mind – निश्चला भक्तिः ।

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Śloka 64

श्रीकृष्णतिरोधानम्

Disappearance of Śrī Kṛṣṇa.

वाग्वैखरीमिव निरीक्ष्य स बल्लवीनां
प्रीतः प्रियोक्तिपरिरम्भणचुम्बनाद्यैः ।
सुप्तं प्रबोध्य मदनं समभूददृश्यः
सत्यां विधातुमिव कामिविदूरतां स्वाम् ॥ ६४ ॥

सः कृष्णः वाग्वैखरीं परवचनेनैव परस्योत्तररूपां वाक्यप्रौढिं निरीक्ष्येव प्रीतः सन्तुष्टः सन्,

Śrī Kṛṣṇa having heard the maturity of the speech of Gopikās, was pleased very much.

प्रियोक्तिपरिरम्भणचुम्बनाद्यैः प्रियवचनालिङ्गनचुम्बनादिभिः सुप्तमनाविर्भूतं मदनं कामं प्रबोध्य आविर्भूतं कृत्वा, त्वां स्वकीयां कामिविदूरतां कामिजनाप्राप्यतां सत्याम् अबाध्यां विधातुं कर्तुमिव बल्लवीनां गोपीनाम् अदृश्यः समभूत् अन्तर्दधे ।

Then Śrī Kṛṣṇa was pleased and made sleeping passion in them to arouse higher by means of His pleasant words, embraces and kisses and others. Śrī Kṛṣṇa then disappeared from the gopikās.

Śrī Kṛṣṇa did so, to establish,

शान्तावस्थायां ताभिः सह संभाषणं कृत्वा तासां कामितायां सत्याम् अदृश्यत्वे स्वस्य कामिविदूरत्वं स्पष्टं भवति इति भावः । अत एव सुप्तं प्रबोध्येत्युक्तम् ।

Śrī Kṛṣṇa calmly had conversations with them. When they were with passion, He disappeared from the scene to establish the truth **He is not at all affected even by an iota of extent by**

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passion or others. He is far above all. Even for Mahālakṣmī, He is Not the bestower of happiness, but only receiver of happiness for Her. Then what about others ?

* * *

Śloka 65

गोपीनां कातर्यम्

Lamentation by the Gopikās.

ताः पत्यपत्यभवनेषु विरक्तचित्ताः
श्रीपुण्डरीकनयनेक्षणकार्यसक्ताः ।
आरण्यकेषु मुनिवर्ग इवातिमुग्धा-
श्चेरुर्विमृग्य बहुधा तमरण्यकेषु ॥ ६५ ॥

Those beautiful gopikā women were completely perplexed and with their minds free from their attachments to their husbands, children and houses, came out. They all wondered in the forest in search of Lord Śrī Kṛṣṇa. They wished that white Lotus eyed Lord Śrī Kṛṣṇa.

These gopikā women are compared to the best of sages with similar attainments seeking Paramātmā in the Upanishads.

पत्यपत्यभवनेषु विरक्तचित्तः वैराग्यरूपप्रथमसाधनवान् श्रीपुण्डरीकनयनेक्षणकार्यसक्तः अपरोक्षज्ञानार्थीत्यर्थः । मुनिवर्गः आरण्यकेषु उपनिषत्सु इव ।

The beauty of the poem can be appreciated by the śabdas आरण्यकेषु मुनिवर्गाः इव आरण्यकंषु गोपिकाः ।

Only persons with attention and devotion and clear understand will be able to appreciate the mahimās of Him in Upanishads. Otherwise, their search, without guru-upadeśa will lead to

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disasters like understanding 'Tatwamasi' as identity between Īśwara and Jīva.

श्रीपुण्डरीकाक्षस्य = श्रीकृष्णस्य ईक्षणमेव दर्शनमेव कार्यं कर्तव्यं तत्र सक्ता आसक्ता अतिमुग्धाः अतिमनोज्ञाः ।

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Śloka 66

गोपीनां कातर्यम्

Lamentation by the Gopikās.

सममुदितविमोहावस्थया क्वापि मुग्धाः
समुदितघनचिन्तावस्थया क्वापि शान्ताः ।
वशयितुमिव कान्तं योगिपूगैकचिन्त्यं
मधुरवचनदक्षास्तं जगुस्ताः परोक्षम् ॥ ६६ ॥

समं यथा भवति तथा उदिता संजाता विमोहावस्था उन्मादावस्था तया क्वापि क्वचित् मुग्धाः वक्तव्यावक्तव्यविवेकशून्याः समुदिता समुत्पन्ना घना निबिडा चिन्तावस्था ध्यानवस्था तया क्वापि क्वचित् शान्ता विवेकवत्यस्ता गोप्यः योगिपूगैकचिन्त्यं मुनिवृन्दैः मुख्यतो ध्येयं कान्तं = श्रीकृष्णं वशयितुमिव वशीकर्तुमिव ।

These Gopikā women due to the separation of Śrī Kṛṣṇa, they totally lost their balance of mind. They failed to understand as to what is right or wrong and the capacity of such analysis was lost.

Because of their minds concentrated in one way on Śrī Kṛṣṇa, they were bit peace in their minds. Then they started singing about the glories and mahimās of Śrī Kṛṣṇa, in order to make Him bound to them.

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इव इत्यनेन योगिभिरपि ध्येयस्यास्य वशीकरणं दुःसहमिति द्योतयति ।

By śabda 'Iva' it is shown that even great yogis, tapasvis will find too difficult to capture Him.

मधुरवचनदक्षाः मधुरोक्तौ समर्थाः सत्यः परोक्षं अदृश्यं श्रीकृष्णं जगुः गानं चक्रुः ।

Gopikā women who were very efficient in their sweet, voice, then started singing about Śrī Kṛṣṇa who was not present there.

* * *

Śloka 67

सर्गोपसंहारः

Conclusion of the fifth Sarga.

रोम्णां हर्षणकारिणि श्रवणतः पापौघविध्वंसिनि
प्रेम्णा चिन्तयतां विचित्रविमलश्लाघ्यार्थसन्दायिनि ।
सञ्जाते भुवि रुक्मिणीशविजये सद्वादिराजोदिते
सञ्जातः सुरमण्डलीषु महितः सर्गश्च षष्ठो मुदाम् ॥ ६७ ॥

इति श्रीवादिराजतीर्थप्रणीतरुक्मिणीशविजये
षष्ठः सर्गः ॥ ६ ॥

प्रेम्णां हर्षणं करोतीति हर्षणकारी तस्मिन् रोमाञ्चजनके =

By the use of the intelligent śabdas horripilation of joy takes place hairs would stand on the body with delight.

श्रवणतः श्रुतितः पापानां दुरितानां ओघः समूहः, तं विध्वंसयतीति =

By hearing that, immediately all the clusters of sins would be destroyed,

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तस्मिन् प्रेम्णा भक्त्या चिन्तयतां स्मरतां विचित्रा आश्चर्यभूताः विमलाः निर्मलाः श्लाघ्याः स्तुत्याः अर्थाः धर्मादिचतुर्विधपुरुषार्थाः तान् सम्यक् ददातीति

Whoever reads this with reverence and devotion and interest, for him many many clear, highly appreciable meanings with all brightness will be rendered by this Mahā Kāvya called 'Rukmiṇīśa Vijaya'.

सन्तो वादिराजाः वादिश्रेष्ठाः शुकादयः तैः उदिते अभिवर्णिते रुग्मिणीशविजये ।

When the exploits of the victorious Lord of Rukmiṇi which cause the happy horripilation of joy in the hearers, which remove the multitudes of sins by their were hearing, which give wonderful, faultless and praiseworthy meanings and the four fold objects of human life, such as dharma, artha, kāma and moksha, to those who hear them with devotion, were expounded by the good and eminent disputants like Śukāchārya and others in Bhāgavata, the sixth creation of great joy was made in the assemblies of the gods.

When the exploits of the victorious Lord of Rukmiṇi which cause the happy horripilation of joy in the hearers, which remove the multitudes of sins by their mere hearing, which give wonderful, faultless and praise-worthy meanigns and the four-fold objects of human life (such as dharma, artha, kāma and moksha, to those who hear them with devotion, were composed by the good and eminent saint Śrī Vādirāja, this sixth canto (Sarga) which was appreciated in the assemblies of the gods, is over.

Om Śrī Kṛṣṇārpaṇamastu.

* * *

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कायेन वाचा मनसेन्द्रियैर्वा
बुद्ध्याऽऽत्मना वाऽनुसृतः स्वभावम् ।
करोमि यद्यत् सकलं परस्मै
नारायणाय इति समर्पयामि ॥

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॥ श्रीः ॥

Revered parents of the humble Author

Śrī T. S. Rāghavendran, M.A.B.L., Advocate

Tāmraparṇī Śrī D. V. SUBBĀCHĀR, B.A., F.C.A.

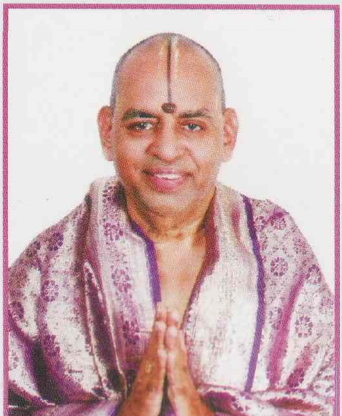
Chartered Accountant, Coimbatore

He had a glorious life of 85 years. He set an example as to how an householder should live. He was the most successful Chartered Accountant in his profession and is well known for his hard work, honesty, integrity and respected by one and all. He was the Auditor for the first Finance Minister of India. He was an accredited scholar of Vedānta.

Śmty. Kāveri W/o D. V. SUBBĀCHĀR

She set an example for tolerance and Pati-sevā. She performed several vratas in spite of her physical handicaps. She was a magnetic personality of love and affection to children, grand children, And relatives.

Tāmraparṇī Subbāchār Rāghavendran



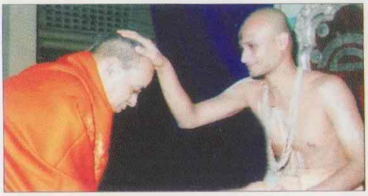
Popularly known as T.S.R.

The humble author is the 3rd son of Śrī D. V. Subbāchār, an accredited traditional scholar of Vedānta. This humble author studied under him for many many years on Vedānta.

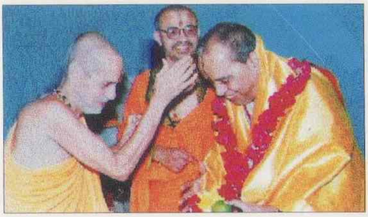
This humble author secured first rank with only first class in F.L.,B.L. and Bar council exams in Law of Madras University and holds unbroken record of highest marks till today

Participated in several sabhās, sadas, debates, discourses, conferences and proved to be an extra ordinary wonderfull and most wellcomming thrill to all participants. He is the joint secretary of SMSO Sabhā for the last many years rendering yeomen sevā.

Titles conferred on
Śrī T. S. Rāghavendran



Śrī Śrī 1008 Śrī Satyātma Tīrtha Swāmījī of Śrī Uttarādī Mutt on 21-2-2007, profusely blessed Śrī TSR and conferred the Title of **'Madhva Mata Ratna'** at Hyderabad and blessed for continued sevā to vedāntic philosophy by the Anugraha of Śrī Rāma.



Śrī Śrī 1008 Śrī Viśveśa Tīrtha Swāmījī of Śrī Pejavar Mutt (Udupi) has conferred and blessed the humble author with the title **'Mādhva Bhūshaṇam'** at Chennai on 4-2-2006 during the Amṛta Mahotsava of Śrī Swāmījī and observed, that it is an achievement to be noted in the Gunnies book of world records of his writting 122 books thus far.

Śrī Śrī 1008 Śrī Vidyāsāgara Mādhava Tīrtharu of Sri Madhava tirtha mutt during his 7th Chaturmāsya at Śrīrangam on 9-8-08 Saturday conferred the title on Śrī TSR as **'Madhva Siddhānta Kṣīrārṇava Rājahamsa'** and released his 164th book and did

Śrī Śrī 1008 Śrī Vidyeśa Tīrtha Swāmījī of Bhaṇḍārkeri Mutt conferred the title of **'Bhaṇḍārkeri RājaHamsaSrī'** on Śrī TSR and did anugraha on 6-5-2009 at Śrīraṅgam during the 9th year Ārādhanā of Śrī Śrī 1008 Śrī Vidyā-mānya Tīrtha Mahān.

Śrī Śrī 1008 Śrī Vijñānanidhi Tīrtha Swāmījī of Śrī Śrīpādarāja Mahā Saṁsthānam **(Muḷabāgal Muṭṭ)** has conferred and blessed humble author with the title **'Tatwa Sudhā Ratna'** at Erode on 23-3-2006 during the centinary celebrations of Śrī Śrī 1008 Śrī Sudhīnidhī Tīrtha Mahān. Śrī Swāmījī asserted that there is no second case like that of Śrī TSR of this century.

ŚRĪ Śrī 1008 Śrī Vidyādhīśa Tīrtha Swāmījī of Palimār Mutt (Paryāya Mutt) Udupi, on 7-4-2002 conferred the title of **'Paravidyā Pravīṇa'** on him & blessed for continued service to Vedāntic Philosophy.

ŚRĪ Śrī 1008 Śrī Raghu Vijaya Tīrtha Swāmījī of Kūḍlī Ārya Akṣobhya Tīrtha Mutt conferred the title of **'Ubhaya Śāstra Viśārada'** on Śrī TSR and did anugraha on 29-3-2009 at Ānanda Tīrtha Mandir, Coimbatore.

Śrī Śrī 1008 Śrī Suvidyendra Tīrtha Swāmījī, Bangalore conferred the title of **'Ṣaṭśāstra Pañcānana'** on Śrī TSR and blessed for continued sevā to Vedānta, on 15-8-2008 at Coimbatore during Śrī Śrī Swāmījī'7th Chaturmāsya.

On 7-9-2008, Sunday, Śrī Śrī 1008 Śrī Vidyātma Tīrtha Swāmījī of Madhva Mutt, Prayāg (branch of Palimar Mutt) with all happiness conferred the title **'Madhva Siddhānta Simha'** on Śrī TSR at Anaka-puttur Śrī Rāghavendra Swāmy Mandir, Chennai.